2021 | 1443 AH

Under the Guidance of Moulana Nabi R. Mir (Abidi)

Muharram

Project Booklet

YA HUSAYN

The Wondertime Show

With lessons and projects by The Wondertime Show Team

Please recite a Fātiḥah for:
Sayyid Shakir Husain Rizvi,
the sponsor of this project booklet.

Important dates in Muḥarram

2nd	Imām Ḥusayn (ʿa) arrives in Karbala
7th	Water is restricted for Imām Ḥusayn (ʿa) and his companions
9th	Night of ʿĀshūrāʾ
10th	ʿĀshūrāʾ
12th	3rd day after martyrdom of Imām Ḥusayn (ʿa) and his companions
18th	Qiblah is changed from al-Quds to Ka'bah
20th	Wafāt of Sayyidah Ruqayyah (Sakīnah), daughter of Imām Ḥusayn (ʿa)
25th	Shahādah of Imām Zayn ul-ʿĀbidīn (ʿa), son of Imām Ḥusayn (ʿa)

Visit **kisakids.org/collections** for more project booklets,
and go to **kisakids.org/donate** to help us continue our efforts.
Please recite a Fātiḥah for the marhumin of those
who contributed to this booklet.

INFORMATION AND INSPIRATION:

Asr Kids: Lessons From Karbala book 6 - Sacrifice
BuzzIdeazz: Model of Karbala craft
The Craft Train: Paper lantern
The Pinterested Parent: Reflections painting
Fun 365: Flower craft
Teaching Health and Happiness: Shield craft

cover: freepik.com

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

Salāmun ʿAlaykum,

May Allah bless us, our families, and our communities.

Our sincerest condolences to the Imām of our time, Imām al-Mahdī (ʿaj), our great marājiʿ and scholars, the Muslim ummah, and all the believers on the upcoming commemoration of Imām Ḥusayn's (ʿa) shahādah.

The onset of Muḥarram marks the beginning of the Islamic new year. While all other new years start with celebration and joy, our new year begins with mourning and sorrow in accordance with the tradition of our Prophets and Ahl al-Bayt (ʿa). Without a doubt, Muḥarram and Ṣafar hold the same value to our faith as blood does to the human body.

Indeed, Muḥarram is the spring of flourishing our *maʿrifah*—deeper understanding—and spirituality. This month is full of important lessons on self building for everyone—men and women, old and young, Muslim and non-Muslim. Therefore, we all must take advantage of these two months and benefit from them to the best of our ability, especially our children.

This Muḥarram 2021/1443, we are honored to launch the sixth annual Muḥarram Project Booklet. This booklet includes 11 speeches and lesson plans that have been put together in collaboration with scholars and educators. We must help our children nurture their Islamic identities and become ambassadors in this part of the world—and the first place this starts from is the family and masjid.

This year, we will also be airing a special children's program for the first 10 days of Muḥarram: The Wondertime Show. I would like to sincerely thank the team for their efforts in spreading the message of Karbala to children.

Many times when we cannot practice our religion in a way that we are used to or within our comfort zone, we sometimes lose our passion, energy, dedication, devotion, and connection. We have to be careful and remember that our worship and obedience is for Allah in all circumstances. We see from the example of the Noble Prophet of Islam (ṣ) that he, too, had to sometimes secretly invite others to the truth and practice, whereas other times, he had to practice in the most difficult circumstances, like when he was outcasted from Mecca to Shiʿb Abī Ṭālib. At other times, they had to suffer through droughts and plagues and illnesses. But throughout history, the example of our Ahl al-Bayt (ʿa), shuhādāʾ (martyrs), ṣulaḥāʾ (righteous ones), and ʿulamāʾ (scholars) is one in which they maintained the highest level of spiritual connection, regardless of the circumstances. As circumstances change, remember our constant pillar and end goal is Allah.

Normally, we would commemorate the tragedy of Karbala with grandeur by holding and attending majālis every night. However, this year, due to the circumstances of Covid-19, we are still not able to hold majālis on such large scales. Alḥamdulillāh, we have been blessed with so many skills and tools that allow us to spread the message of Karbala, while also being safe and healthy. We should take advantage of these to have majālis with the same enthusiasm and vigor.

Dear brothers and sisters, let us put our minds together and create a good structure and atmosphere for our families and communities. As an ummah, community, and family, we have to be innovative this year and think outside the box. This year's Muḥarram will be just as challenging, but dear brothers and sisters, the believers have a history of challenging circumstances and overcoming them with the help of Allah and the Ahl al-Bayt. Throughout history, our Imāms (ʿa) lived in circumstances in which they could not freely and openly practice—they could not gather for the majālis of Imām Ḥusayn (ʿa). Therefore, the sīrah and tradition of our Imāms was always innovative: they created the atmosphere of a majlis in different ways, and we can, too. Indeed, the heart can connect to Imām Ḥusayn (ʿa) from anywhere, in any circumstance.

Brothers and sisters, to become true ambassadors of Imām Ḥusayn (ʿa) and Islam, we need to take these 10 days as an opportunity for change. On these nights, let us have fruitful discussions where we reflect upon and discuss what we have learned from the lectures and majālis. Let's strengthen our relationship with our Creator and Nurturer during these 10 nights. Let us answer our Creator when He calls us and establish our ṣalāh on time, the same ṣalāh that was so near and dear to our beloved Imām Ḥusayn (ʿa).

Pray for the Muslim ummah, and bring awareness to your children so they can prepare for the ẓuhūr of Imām al-Mahdī (ʿaj). Talk to them about everything that is happening in the world, especially to our Muslim brothers and sisters and the children who are being oppressed all around the world in Burma, Yemen, Syria, Kashmir, Palestine, Bahrain, Iraq, Afghanistan, India, Pakistan, and everywhere else.

Our humble request is to create a two-way connection by all of us sharing our expertise and experiences and avoiding duplicated work, in order to maximize our potential. Please share your ideas, experiences, and successes with us, so that together, we can all move forward and build a global network, inshāʾAllah.

We pray that Allah gives us the tawfīq to actualize our duties and responsibilities.

With Duʿās,

Nabi R. Mir (Abidi)

Resident ʿĀlim of SABA Islamic Center

Tune in to the The Wondertime Show

https://www.youtube.com/kisakids

Tune in to watch the Wondertime Show on the Kisa Kids YouTube channel and Facebook page. Join Mrs. Nazeera and Amir each night as they explore lessons from Karbala, complete projects, uncover the Box of Wonder, and much more! The lesson plans were developed with the Wondertime Show team to complement the projects.

Project Lessons

Lesson 1

The Savior of Islam

“Surely, there is for you in the example of Rasūlullāh the best role model."

Noble Qur’ān, 33:21

Lesson 1: The Savior of Islam

Objective: Children will learn about what makes a hero, and how Imām Ḥusayn (ʿa) was the savior of Islam.

What is a hero? What qualities or characteristics make someone a hero? When we think about a hero, we think of someone who saves the city from the evil villian, someone who guides people to the right like a light. There are so many heroes in movies and TV shows that we enjoy watching and even admire, but what about real life heroes? Who can we look up to as a hero, or savior who saves us from bad deeds and guides us to the good?

For us, our heroes are the role models we try to follow in our daily lives. There is a verse in the Qurʾān which says, *"Surely, there is for you in the example of Rasūlullāh the best role model."*[1] From this verse, we can see that our role models are the Noble Prophet (ṣ) and the Ahl al-Bayt (ʿa). They have the best akhlāq and the knowledge to guide us. They are the ones who taught us all about Islam and protected it from the bad people who wanted to erase it.

We can see a clear example of this in the tragedy of Karbala. When evil people were threatening to get rid of Islam, Imām Ḥusayn (ʿa) stood up against them. He gave so much in order to save the true Islam, not only for those of that time, but for us today as well as future generations to come. In every step of his journey, Imām Ḥusayn (ʿa) guided anyone and everyone he met, up till his last breath. We can see his success when millions of people around the world remember him and the story of Karbala. That is a true hero. Today, we are going to do an activity that will show our connection to the savior of Islam, Imām Ḥusayn (ʿa).

1Noble Qurʾān, 33:21

Savior Flag

Suggested Ages: 5+

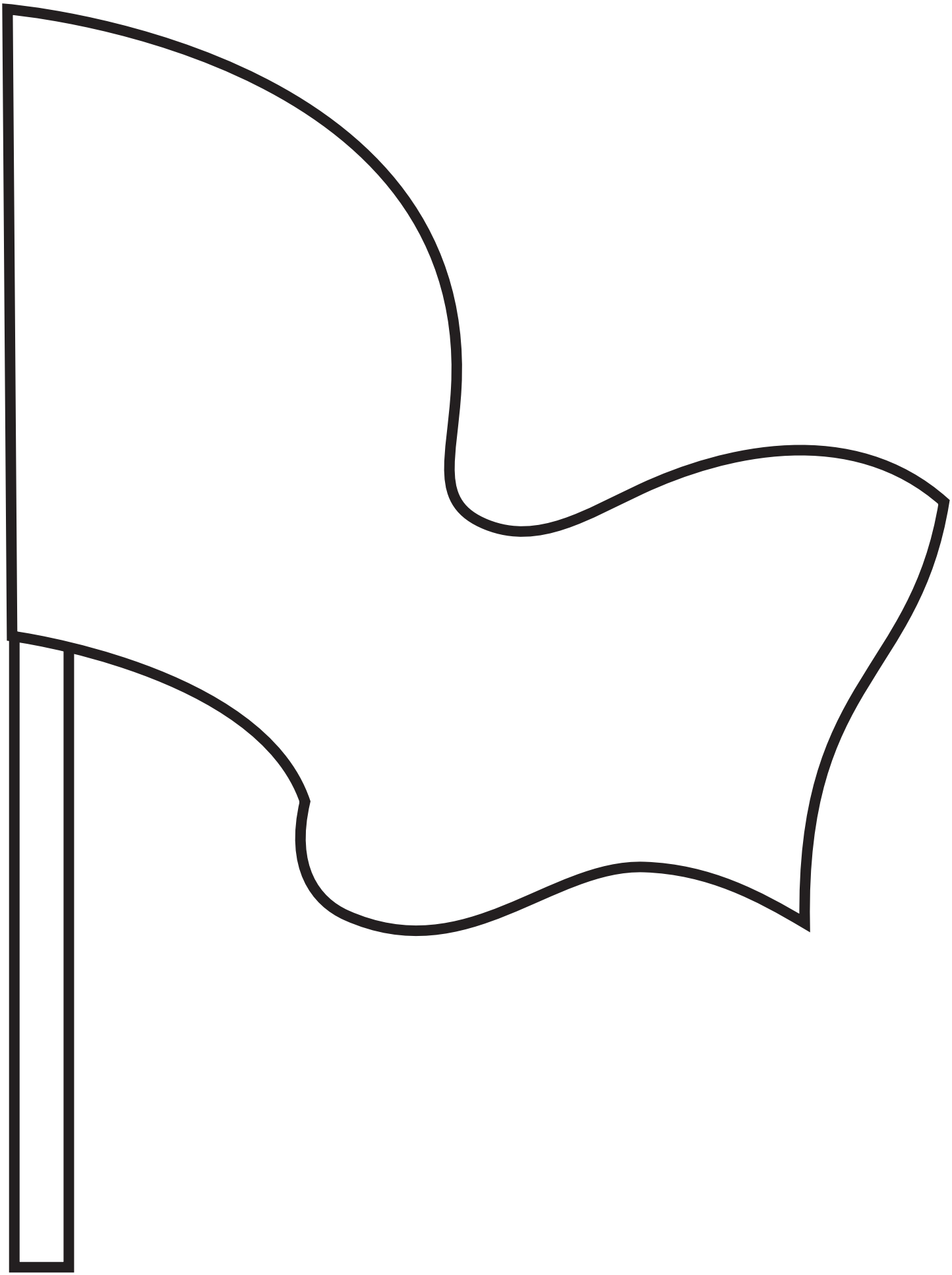
Time: 40 minutes

Materials:

- Flag template
- Crayons/colored pencils
- Scissors
- Glue/tape
- Stick

Procedure:

1. Color and decorate the flag however you like. Design a flag that shows how one of our role models is Imām Ḥusayn (ʿa), and how he is like a hero to us.
2. Cut out the flag from the page.
3. Glue or tape the flag to the colored paper.
4. Get creative! Add any final touches to the craft using other materials, such as markers, glitter, stickers, etc.
5. Create your own: you can also make your own flag out of construction paper or fabric and decorate it using paint or other materials.



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Lesson 2

Truth vs. Falshood

“And do not mix the truth with falsehood."

Noble Qur’ān, 2:42

Lesson 2: Truth vs Falsehood

Objective: Children will learn about the difference between truth and falsehood, and which one to stand for.

When we look at the battle of Karbala, we see two opposite sides: one is the side of truth, and the other is the side of falsehood. The events of Karbala took place because Imām Ḥusayn (ʿa) was guiding people to the truth.

In the Qurʾān, it says, *"And do not mix the truth with falsehood."*[1] This shows us that the truth should not be mixed or switched with what is false. That is what Imām Ḥusayn (ʿa) did when he faced the enemies in Karbala. He was standing up against *bāṭil*, the wrong and false, that they represented. He showed the side of *ḥaqq*, the right and truth, which was able to reach people even today.

Think about a lantern in a dark place. When it is dark, a lantern provides us with light so that we don't get lost and know where to go. Prophet Muḥammad (ṣ) has said, "Surely, Ḥusayn (ʿa) is the lantern of guidance and the ark of salvation."[2] This means that when all of mankind was lost in the darkness of falsehood, Imām Ḥusayn (ʿa) was the light that showed them the path of Allah and the truth. Today, we are going to make a lantern craft that will help remind us to be on the side of the truth.

1Noble Qurʾān, 2:42
2Biḥār al-Anwār, Vol. 36, P. 204

Lantern of Guidance

Suggested Ages: 5+

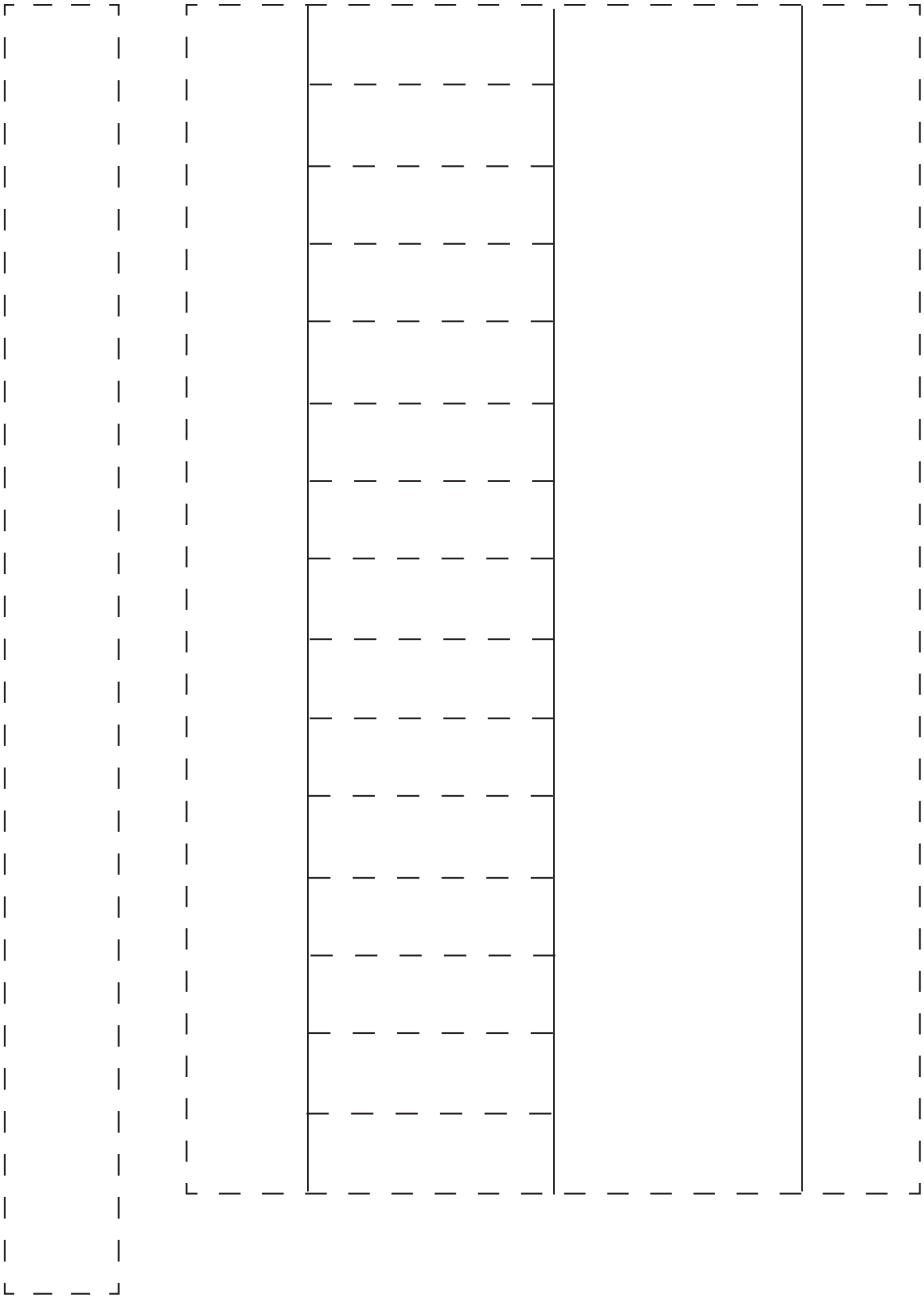
Time: 40 minutes

Materials:

- Lantern template (optional: colored paper)
- Crayons/colored pencils
- Scissors
- Glue/tape
- Electric tealight candle

Procedure:

1. Color and decorate the lantern template however you like (optional: you can use a piece of colored paper instead).
2. Cut out the large rectangle shape.
3. Fold along the 3 solid lines. Open all of the folds, except the middle fold.
4. Now, with the rectangle still folded in the middle, cut along the small dotted lines, starting from the folded edge. Be sure to not cut past each dotted line.
5. Open up the fold. Now, glue or tape the bottom of the lantern together. Be sure the cut slits are going vertically.
6. Glue or tape the top of the lantern together.
7. Cut out the strip of paper. Attach each end to the top of the lantern to make a handle.
8. Now you can turn on the electric tealight candle and place it inside the lantern.
9. Craft inspired by: The Craft Train



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Lesson 3

What is Karbala?

"My Lord! Increase my knowledge."

Noble Qurʾān, 20:114

Lesson 3: What is Karbala?

Objective: Children will learn about the significance of Muḥarram and why we remember the tragedy of Karbala.

The month of Muḥarram has begun, the time of the year when we remember the martyrs of Karbala. This is a sad time for the muʾminīn as we spend the next two months mourning for Imām Ḥusayn (ʿa). He was the second son of Imām ʿAlī (ʿa) and Sayyidah Fāṭimah (ʿa), and the grandson of our Noble Prophet (ṣ). Like the other members of the Ahl al-Bayt (ʿa), he was a guide and protector of Islam, and he sacrificed his life for the sake of Islam. When the enemies of Islam demanded allegience from Imām Ḥusayn (ʿa) and threatened to erase Islam, he, his family, and close friends left their home and traveled to a place called Karbala.

Karbala is a city in the country known today as Iraq. At that time, there was nothing but a desert. After the tragedy of Karbala, people began visiting the graves of the martyrs and over time, it became a city. Each year, millions of people go for ziyārah of the holy shrines and burial places of the martyrs to pay their respects.

There are many lessons we can learn from the story of Imām Ḥusayn (ʿa) and the martyrs of Karbala, which we will talk about over the next ten days or so. We can recite a special duʿā to help us gain knowledge that says, *"Rabbi zidnī ʿilmā,"* which means, *"My Lord! Increase my knowledge."*[1] Along with praying to Allah for knowledge and guidance, we should also make an effort to learn new things. Today, we are going to put together a diorama of Karbala to help us visualize the land in order for us to better understand what happened there.

1Noble Qurʾān, 20:114

Map of Karbala

Suggested Ages: 5+

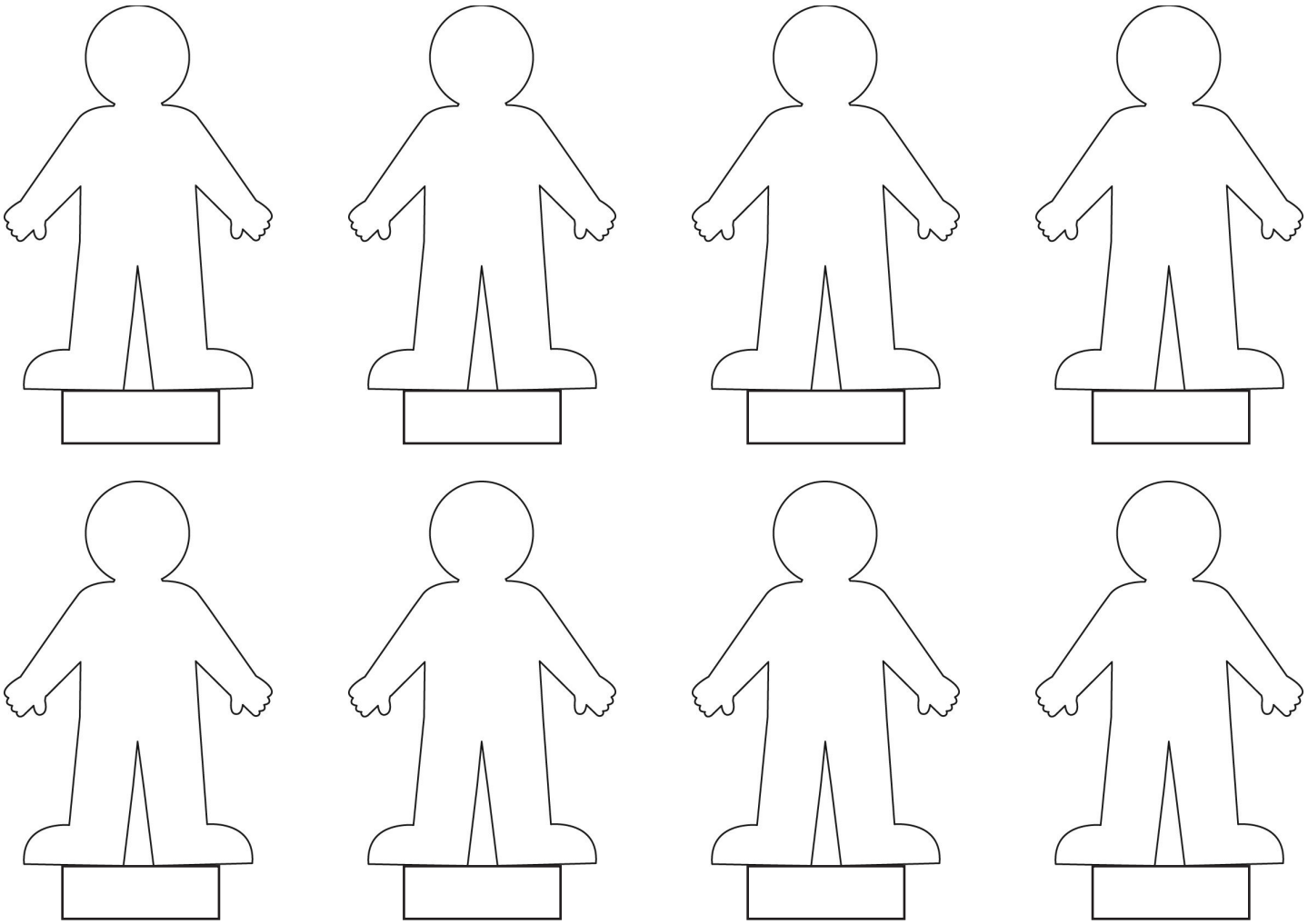
Time: 40 minutes

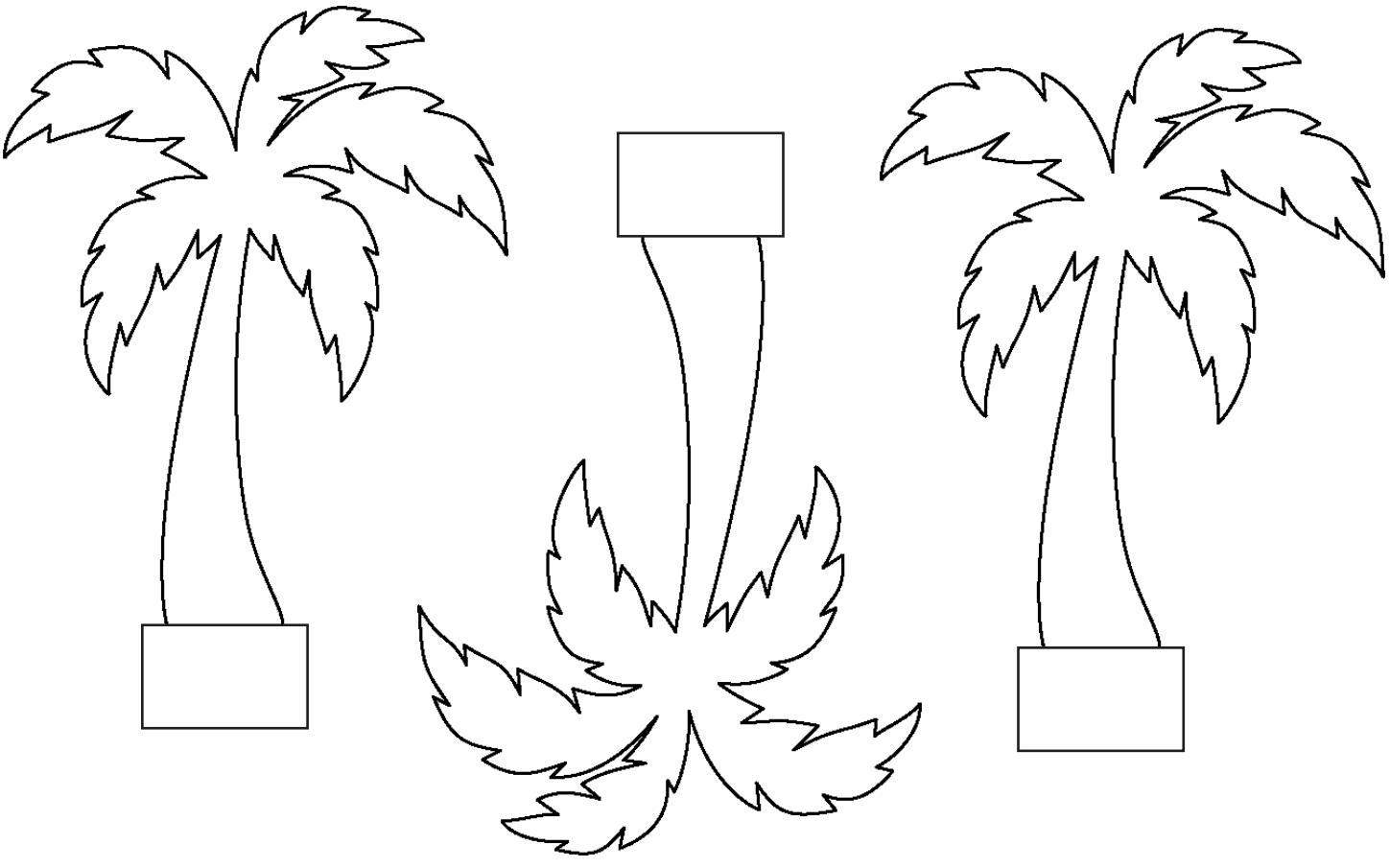
Materials:

- Diorama template
- Large piece of cardboard or a shoe box
- Colored paper
- Crayons/colored pencils
- Scissors
- Glue/tape

Procedure:

1. Color and decorate the images of the template however you like (optional: you can make your own pieces for the diorama or use other figures).
2. Cut out the pieces of the template and keep them on the side. They will be used later.
3. Now we will make a diorama. With a shoebox, open the box and attach the lid inside the box to make a background. You can color and decorate the diorama however you like using the colored paper and any other materials you like.
4. Glue or tape the pieces of the template in the diorama.
5. Add any finishing touches to complete the scene of Karbala.





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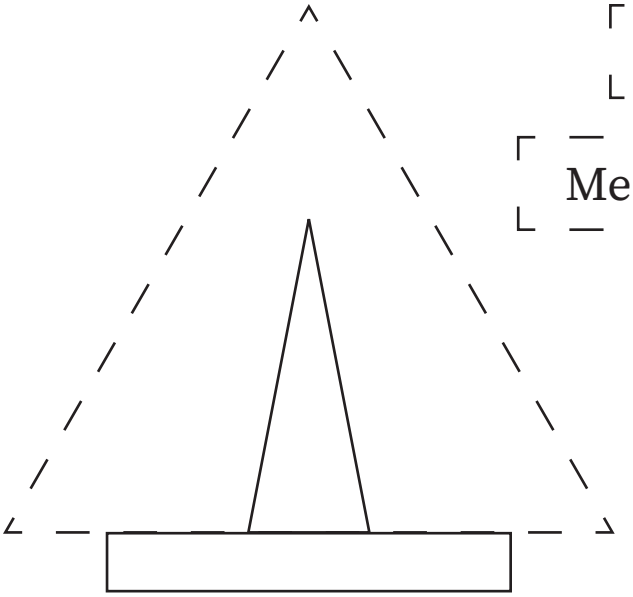
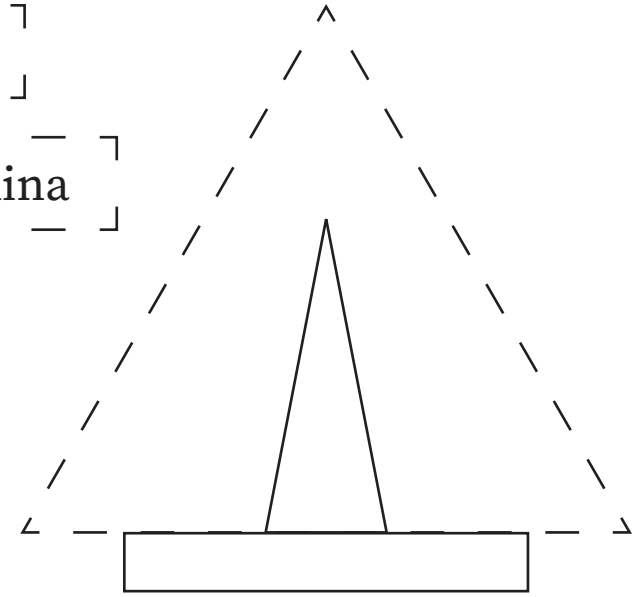
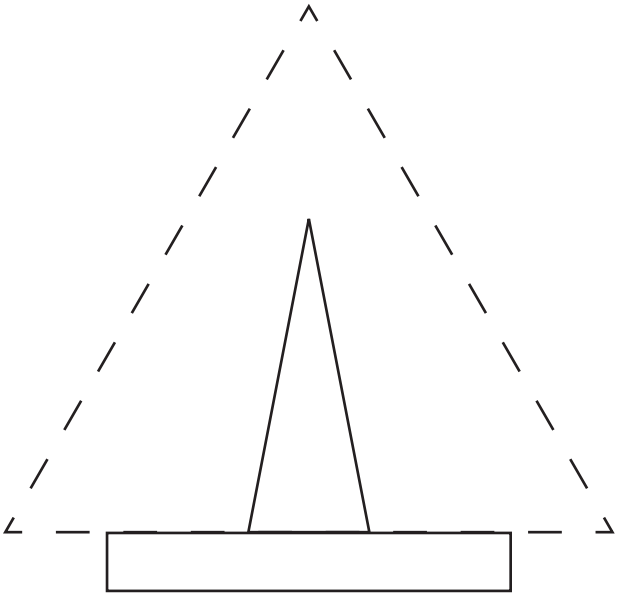
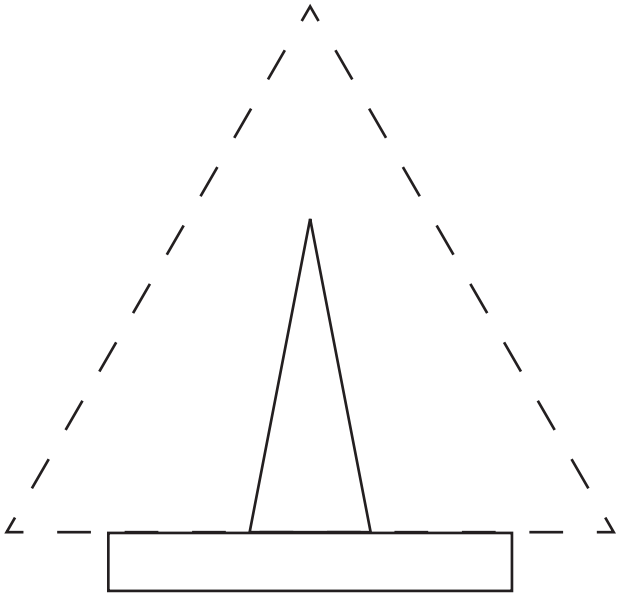
Najaf

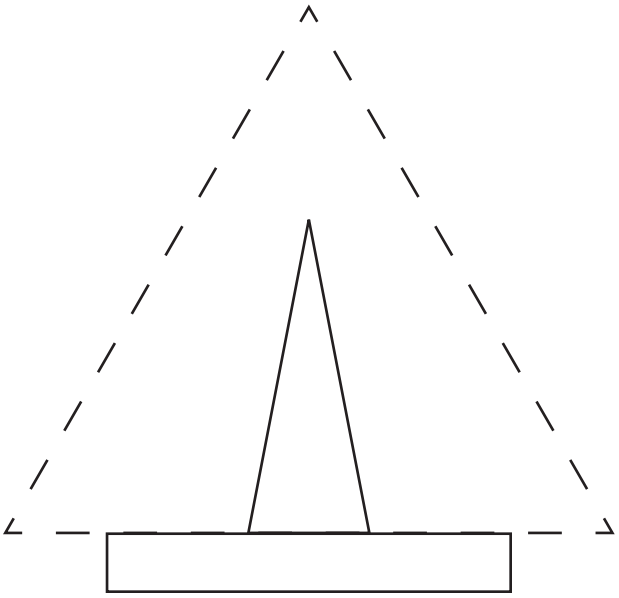
Mecca/Medina

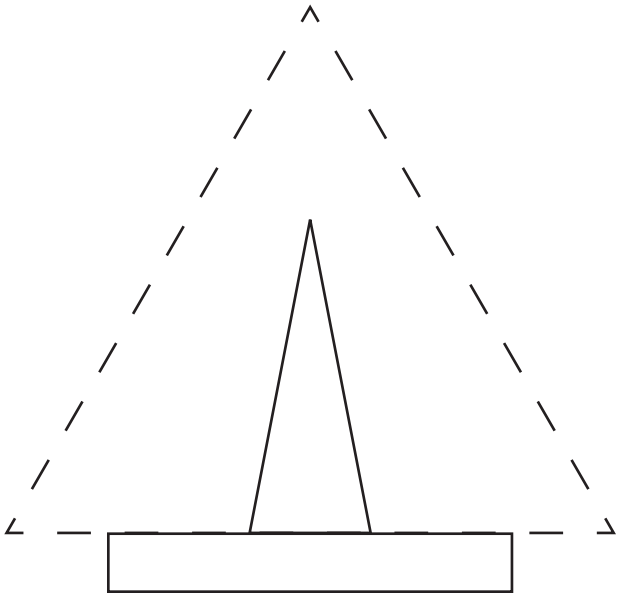












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Lesson 4

Keeping Promises

"And fulfill My promise so that I may fulfill your promise."

Noble Qur'ān, 2:40

Lesson 4: Keeping Promises

Objective: Children will learn about integrity and why it is important to keep our word.

In the event of Karbala, there is the story of Ḥaḍrat Muslim ibn ʿAqīl, the cousin of Imām Ḥusayn (ʿa). Although he was not in Karbala, his story is a very important part of the tragedy that teaches many lessons, such as the importance of keeping our word. This. means that when we say something, people should be able to count on it.

On the way to Karbala, Imām Ḥusayn (ʿa) sent Ḥaḍrat Muslim ibn ʿAqīl to the city of Kufa to see if the people there supported him or not. When Ḥaḍrat Muslim arrived and told the people why he was there, they all gave their overwhelming support to Imām Ḥusayn (ʿa), and promised to help Ḥaḍrat Muslim. However, as soon as the evil governor of Kufa threatened them if they supported Imām Ḥusayn (ʿa), they all hid in their homes. Instead of standing with Ḥaḍrat Muslim like they said they would, they left him, and he was captured and killed.

From this story, we see what can happen when we don't do the thing we promised to do, especially for those who need us. Allah says in the Qurʾān, *"And fulfill My promise so that I may fulfill your promise."*[1] This shows us that keeping our promises is so important, that Allah is also keeping His promises, such as showering us with His mercy and blessings. Today, we are going to make a craft that will remind us to keep our word.

1 Noble Qurʾān, 2:40

Creating Bonds

Suggested Ages: 5+

Time: 40 minutes

Materials:

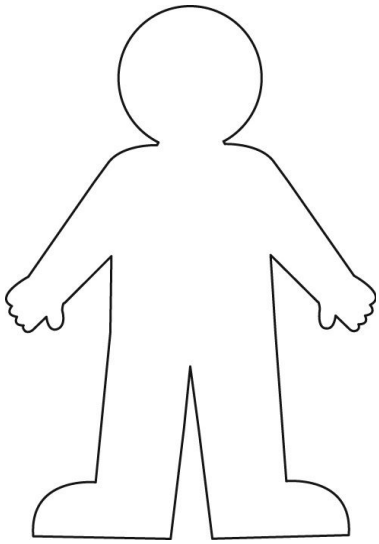
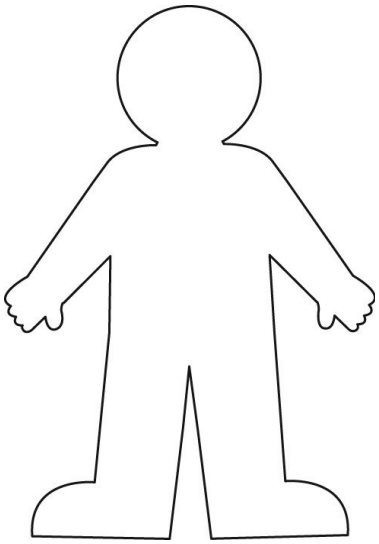
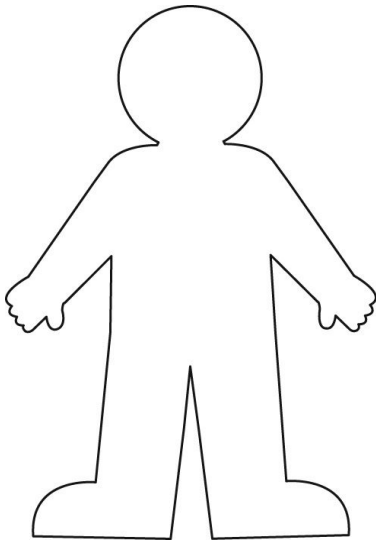
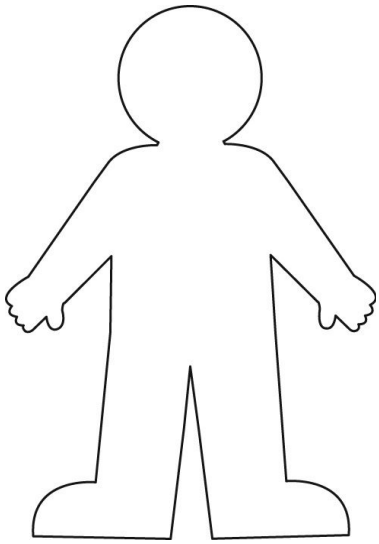
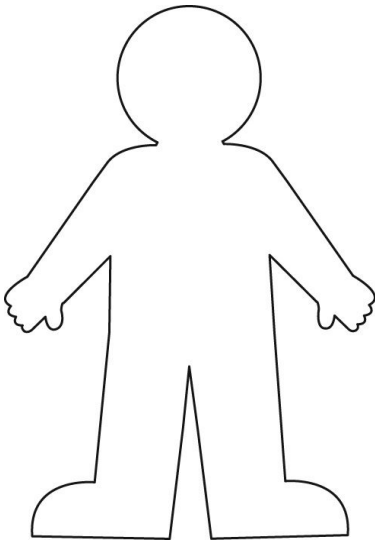
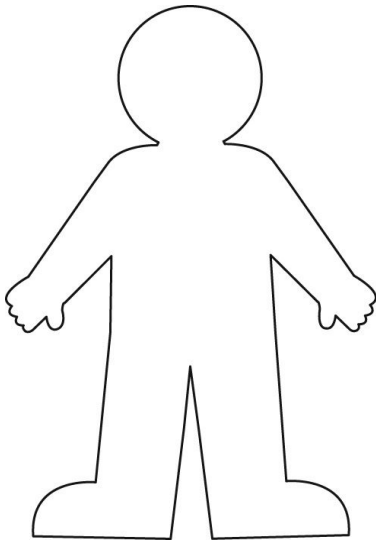
- Bonds template
- Crayons/colored pencils
- Scissors
- Glue/tape
- String/ribbon
- Clothes hanger

Procedure:

1. Color and decorate the template however you like.
2. Cut out all of the pieces from the template.
3. Attach a piece of string to each of the cutout figures. Then, attach the other ends of the strings to the back of the ayah box.
4. Glue or tape the ayah box to the clothes hanger, where the top of the triangle meets the hook.
5. The people cutouts are all dangling from the strings. Now, glue or tape the back of each cutout figure to the bottom of the hanger. This will make all of the cutout figures stay in one place.
6. Keeping our word is what creates and strengthens the bonds between us, so we should remember to always keep our word.

And fulfill My promise so that I may fulfill your promise.

Noble Qurʾān, 2:40

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Lesson 5

Think & Learn

"So stand firm, and remember Allah much, so that you may be successful."

Noble Qur'ān, 8:45

Lesson 5: Think and Learn

Objective: Children will learn the importance of self reflection in the process of becoming a better Muslim.

Have you ever fallen from your bicycle while riding it? Have you ever been angry at your parents and then later regretted it? As human beings, we often mess up while doing things, intentionally and unintentionally. We must remember that failing is not a problem, but an opportunity for us to grow and become better. When we fall from our bikes or make a mistake while playing a sport, we learn how to do better next time and we improve. When we realize that we should not have been angry at our parents, we become more careful about our behavior with them.

We learn from our mistakes when we think about our actions. It is very important to take time out of our days to think about the good and bad deeds that we have done that day. This is called 'self reflection.' A good time to self-reflect is at night before going to sleep. Thinking about our actions reminds us that we are being watched by Allah at all times. The more we think about our actions, words, and thoughts, the more we will remember Allah. This will help us to stay away from bad deeds and do as much good as we can throughout our days. Allah talks about this in the Qurʾān, *"So stand firm, and remember Allah much, so that you may be successful."*[1]

In Karbala, Ḥaḍrat Hur gave us a great example of self reflection and improvement. At first, he was in the army of Yazīd and even stood against Imām Ḥusayn (ʿa). However, the night before ʿĀshūrāʾ, he self reflected – thought deeply about his actions, and realized that he should have been on the Imām's (ʿa) side. Thinking about his actions made him join the Imām's (ʿa) army and was martyred in the way of Allah. This shows us that we should think about our deeds and remember Allah as much as we can so that we can learn from our mistakes and become better Muslims. Let's do an activity that will help us see how self reflecting works.

1Noble Qurʾān, 8:45

Reflection Painting

Suggested Ages: 5+

Time: 50 minutes

Materials:

- Reflection template
- Paints
- Paint brushes
- Optional: crayons/colored pencils

Procedure:

1. Fold the template with the drawing in half along the horizontal line. Open the fold.
2. First, paint the bottom half blue. This will be the water. Let it dry.
3. Then, paint the trees in the very front. Fold the paper in half along the same line. An impression of the trees should be on the bottom half of the page.
4. Do the same for the mountains, sky, and clouds. Be sure to wait a little each time for the paint to dry.
5. Optional: you can draw and color the reflection to match the picture.
6. Craft inspired by: The Pinterested Parent

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Lesson 6

Good Friends

"And help one another to do good deeds and be God-conscious."

Noble Qur'ān, 5:2

Lesson 6: Good Friends

Objective: Children will learn the qualities of a good friend.

We all need good friends in our lives. Good friends help us grow and they make us happy. But what are 'good friends' like and how do we find them? A good friend is someone who is wise and makes good decisions, has a pleasant personality (kind, polite, generous), and someone who has a close relationship with Allah and obeys Him. A good friend should also be loyal, which means that they should be with us during our good days and bad days. They should give us honest and good advice so that we can become better Muslims. In the Qurʾān, it says, *"And help one another to do good deeds and be God-conscious."*[1]

It can be easy to become friends with people who seem "cool" but who are not good people. We should choose friends carefully so that we do not end up with those who will move us away from Allah.

Imām Ḥusayn (ʿa) had a very good friend named Ḥabīb ibn Maẓāhir. They both loved each other dearly. Ḥabīb never left Imām Ḥusayn's (ʿa) side. When the Imām reached Karbala, he sent a letter to Ḥabīb calling him for help. Ḥabīb left his family in the city of Kufa and came straight to Karbala, where he gave his life fighting for the Imām. Ḥabīb was there when Imām Ḥusayn (ʿa) needed him the most, and that is how we should be with our friends as well.

1Noble Qurʾān, 5:2

Qualities of a Good Friend

Suggested Ages: 5+

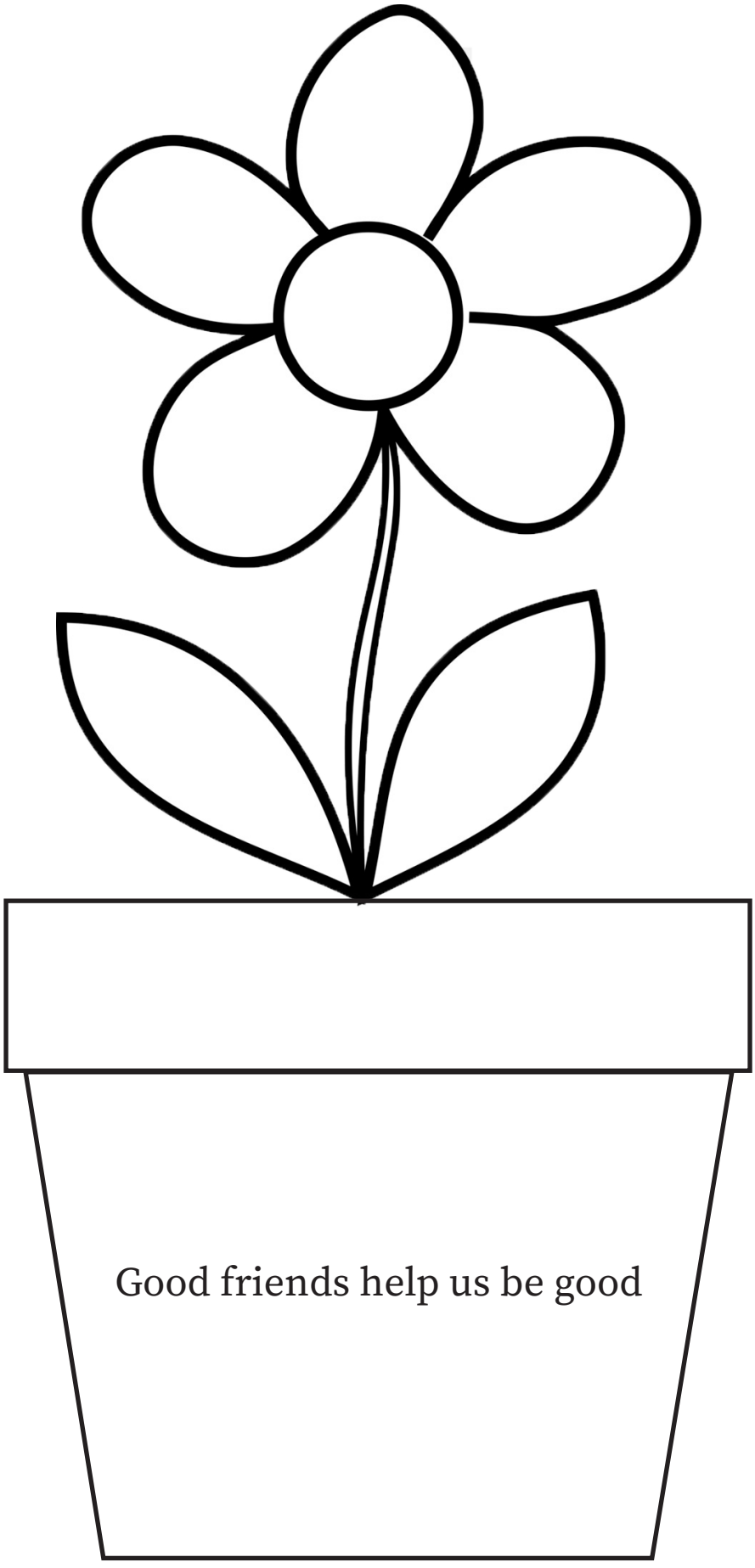
Time: 40 minutes

Materials:

- Flower template
- Crayons/colored pencils
- Marker/pen

Procedure:

1. Color and decorate the flower image however you like.
2. Think about the qualities of a good friend. What qualities did we discuss in the lesson? What qualities did Imām Ḥusayn's (ʿa) friend Ḥabīb ibn Maẓāhir have?
3. Write one quality in each petal.


Good friends help us be good

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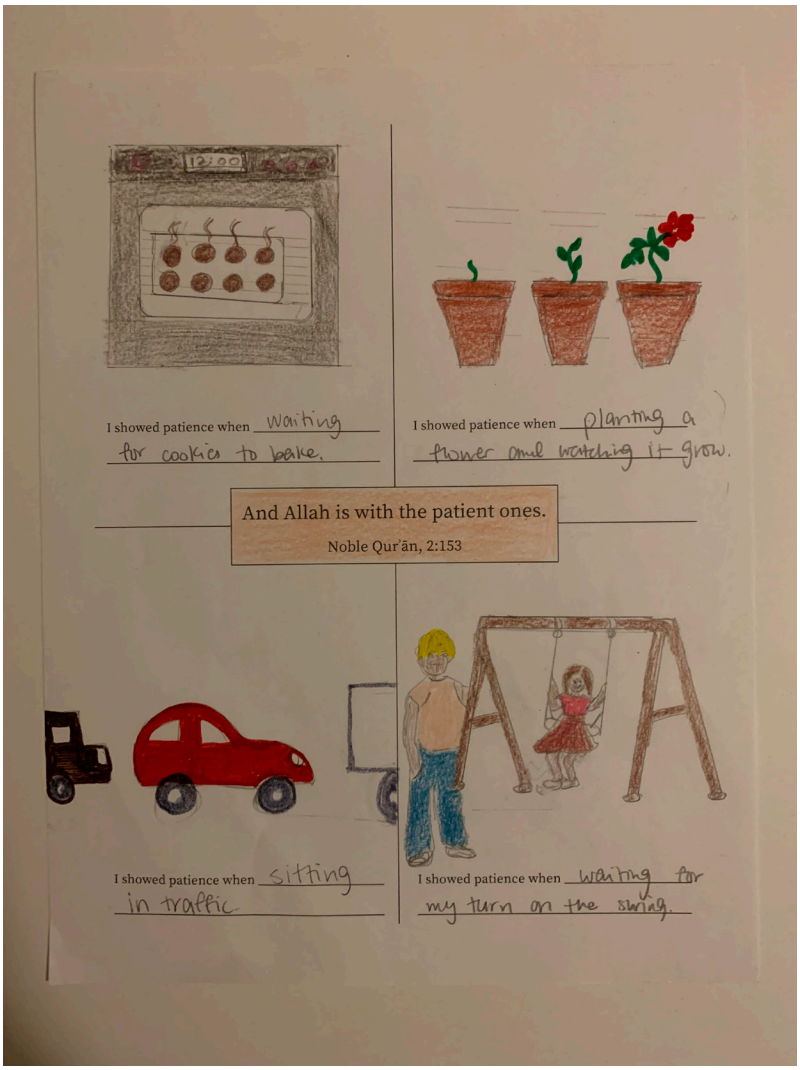
Lesson 7

Try, Try Again

"And Allah is with the patient ones."

Noble Qur'ān, 2:153


I showed patience when waiting for cookies to bake.
I showed patience when planting a flower and watching it grow.
And Allah is with the patient ones.
Noble Qur'ān, 2:153
I showed patience when sitting in traffic.
I showed patience when waiting for my turn on the swing.

Lesson 7: Try, Try Again

Objective: Children will learn about being patient and persevering in difficulties.

"Try, try again!" We all have been hearing this phrase since we were little and people say it all the time. But we all know that it is not very easy to keep trying especially if you have already tried multiple times. Have you ever crumbled up a drawing that you made or scribbled all over it in frustration because you think it is not perfect? In moments like this, when we feel like giving up, we should remember that being patient and keeping on trying is the only way we will succeed.

We will find that in a lot of situations in life, we need to be patient and persevere – continue to do something even when it is difficult. Allah reassures us in the Qurʾān when He says, *"And Allah is with the patient ones."*[1] When our parents are upset with us, instead of getting angry at them, we should be patient and Allah will help us with that. When we feel like our homework is too hard, instead of feeling frustrated and giving up, we can take a deep breath, remember that Allah is with us, say bismillāh, and try again. Inshāʾ Allāh we will be successful.

Although we cannot compare our problems to those faced by the people in Karbala, we can learn the importance of patience and perseverance from them. Despite facing inexplicable difficulties, Imām Ḥusayn (ʿa), his family, and his companions remained patient and calm. They did not complain. They kept praying and knew that Allah was with them. The success of those at Karbala reminds us that we can also achieve our goals by being patient and not giving up. Let's do an activity to learn how we can show patience in different situations.

1Noble Qurʾān, 2:153

Patience Activity

Suggested Ages: 5+

Time: 40 minutes

Materials:

- Patience activity
- Crayons/colored pencils
- Scissors
- Glue

Procedure:

1. Think about different times when you had to show patience.
2. Draw pictures of you showing patience at those times.
3. Finish the sentence for each one.

I showed patience when _____

_____

I showed patience when _____

_____

And Allah is with the patient ones.

Noble Qurʾān, 2:153

I showed patience when _____

_____

I showed patience when _____

_____

Lesson 8

For the Sake of Allah

"Surely my prayer, my sacrifice, my life, and my death are all for Allah, the Lord of the worlds."

Noble Qurʾān, 6:162

Lesson 8: For the Sake of Allah

Objective: Children will learn about sacrifice and the sacrifices in Karbala.

When we talk about the tragedy of Karbala, we often hear about the sacrifice of Imām Ḥusayn (ʿa), and the sacrifices of those who were with him. So what does it mean to sacrifice something? To sacrifice something means to give something away freely, willingly, and without the expectation of getting anything in return. When we give generously, and we do it purely to make Allah happy, this can be a type of sacrifice.

There are two different types of sacrifice: giving your life and giving from what you have. The first type is what the martyrs of Karbala gave. Imām Ḥusayn (ʿa) and his companions gave their lives to protect Islam. It is because of his sacrifice that we are sitting here today, remembering him and practicing true Islam.

The second type is something that belongs to us, such as money, a position, or food. We should follow what it says in the Qurʾān, which says, *"Surely my prayer, my sacrifice, my life, and my death are all for Allah, the Lord of the worlds."*[1] This means that everything we do should be for the sake of Allah. We sacrifice those things, not to make ourselves look good or for other people to think we're great people, but to please Allah. The reward for sacrifice is better than what you have given up. Let's do an activity that will help us think of ways we can give to others for the sake of Allah.

1Noble Qurʾān, 6:162

Sacrifice Pyramid

Suggested Ages: 5+

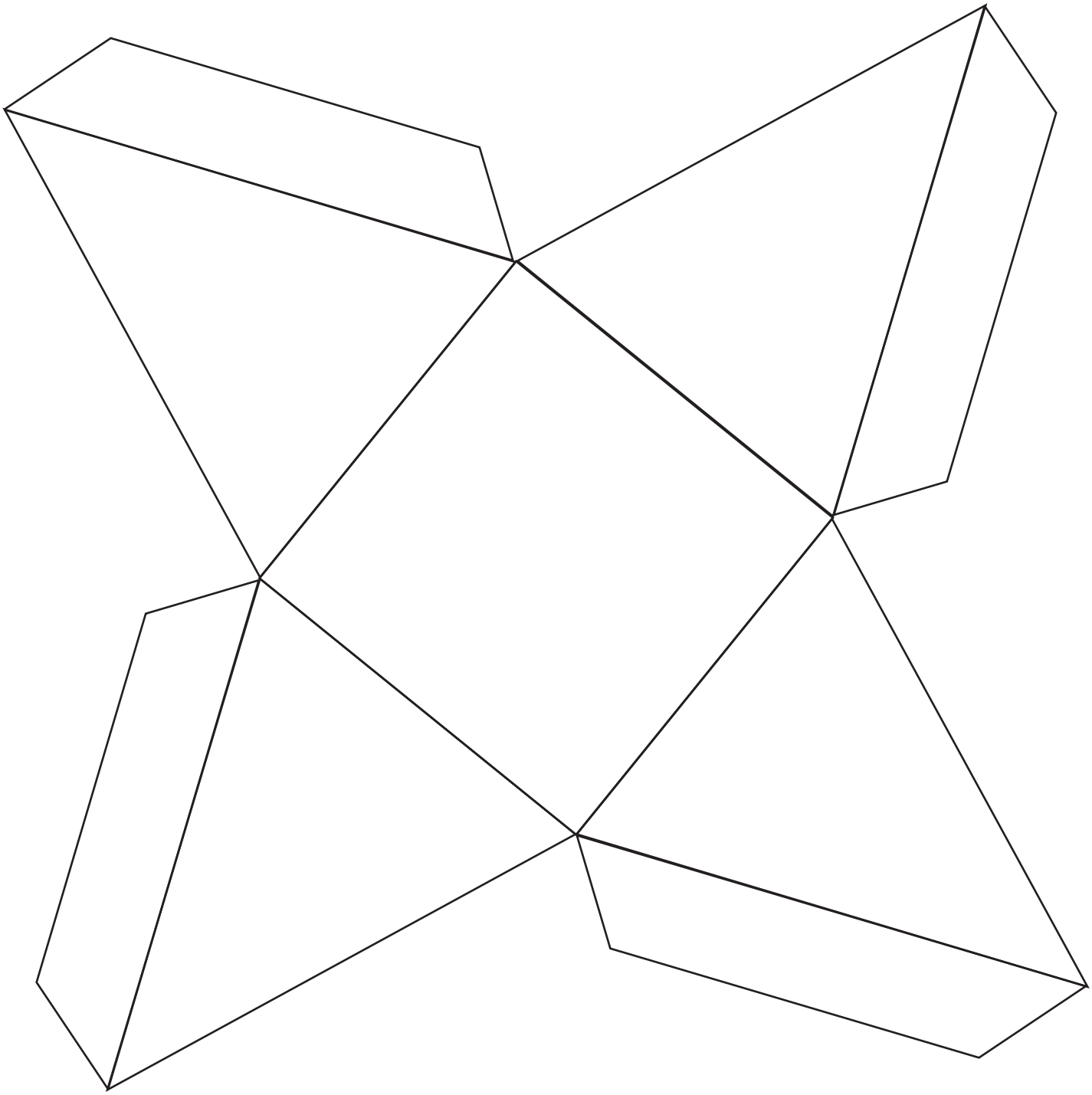
Time: 40 minutes

Materials:

- Pyramid template
- Crayons/colored pencils
- Scissors
- Glue/tape
- Toothpick

Procedure:

1. On each side of the pyramid, draw different ways we can make sacrifices in our lives. Color and decorate however you like.
2. Cut out the pyramid template by cutting along the outer edges. Be sure to include the tabs on each triangle shape; these will be used later.
3. Fold along the lines of the square so that the triangle sides are forming a pyramid.
4. Now, fold along the lines with the tabs on the triangle sides.
5. Glue or tape the tabs on the inside of the pyramid to attach the triangle sides to each other. Be sure the drawings are showing on the outside.
6. Cut out the Allah in the circle and attach it to the toothpick.
7. Glue or tape it to the top of the pyramid like a flag.



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Lesson 9

Being Courageous

"If Allah is your helper, no one can overcome you."

Noble Qur'ān, 3:160

Lesson 9: Being Courageous

Objective: Children will learn about how to be courageous like Ḥaḍrat ʿAbbās (ʿa).

We know that doing good deeds is the right thing to do, but sometimes, doing those good deeds requires courage. For example, telling the truth takes courage because we fear that we may get in trouble. Standing up to bullies takes courage. Wearing a ḥijāb around people who do not wear one takes courage. So how do we become courageous?

Well, Ḥaḍrat ʿAbbās' (ʿa) role in Karbala teaches us how to be courageous to do the right thing. Ḥaḍrat ʿAbbās (ʿa) was known for his courage and his skill in the battlefield. But when he went to get water for Imām Ḥusayn's (ʿa) children, the Imām told him not to fight with the enemy. He could not engage in the sword fight that he was famous for. Despite not having a sword, Ḥaḍrat ʿAbbās (ʿa) courageously went through the enemy towards the Euphrates river. Any direction he went, the enemy would flee from there. He knew that Allah's help was with him as he was doing the right thing by following his Imām's orders. With Allah's help, he was able to cut through thousands of enemy soldiers to reach the water.

Allah reminds us of this in the Qurʾān when He says, *"If Allah is your helper, no one can overcome you."*[1] Doing the right thing may not always be easy, but we must believe that if we are following Allah's orders, He will give us the required courage and strength, and make us successful. Today, we are going to make a craft to remember all of the brave martyrs in Karbala, and how we can be like them.

1Noble Qurʾān, 3:160

Shield Craft

Suggested Ages: 5+

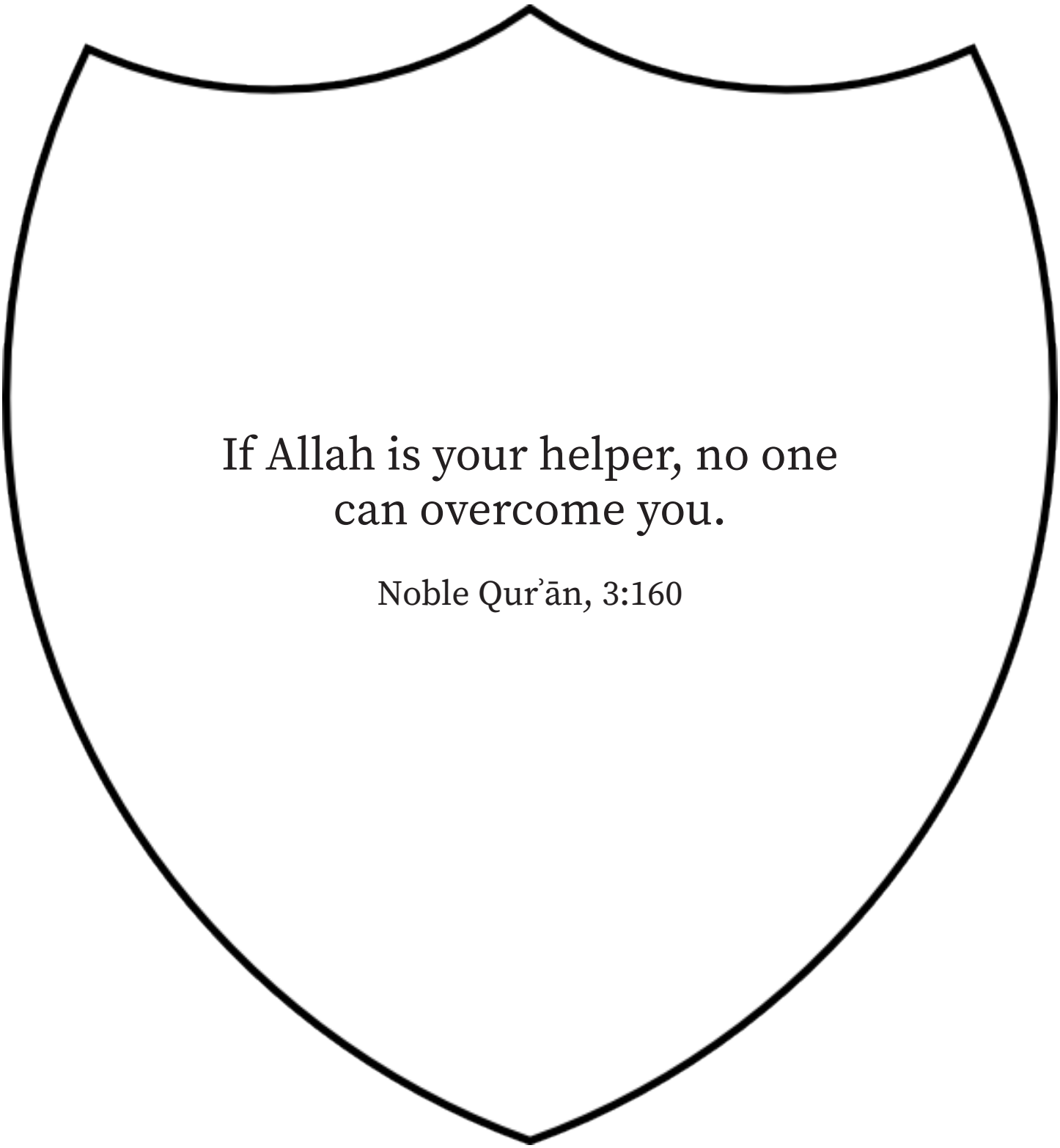
Time: 40 minutes

Materials:

- Shield template
- Blank paper
- Crayons/colored pencils
- Marker/pen

Procedure:

1. Color and decorate the shield image however you like.
2. Think about the brave and courageous martyrs in Karbala. Write their names on the shield.
3. Cut out the shield from the template.
4. From the blank paper, make a handle by cutting out a long strip.
5. Glue the handle to the back of the shield vertically. Your hand/arm should be able to fit through the handle to hold the shield up.



If Allah is your helper, no one can overcome you.

Noble Qurʾān, 3:160

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Lesson 10

I Saw Nothing But Beauty

"And do good. Surely, Allah loves those who do good."

Noble Qurʾān, 2:195

Lesson 10: I Saw Nothing But Beauty

Objective: Children will learn about Sayyidah Zaynab's (ʿa) famous phrase and what to think in difficult situations.

What do people normally do when they face problems in their lives? They may think, "Why me?!" or, "Why would God do this to me?" When faced with a difficult situation, we often see people complain about it because it is easier to do. Although being patient and focusing on the positive in a difficult situation is hard, it is the right thing to do. In the story of Karbala, we can see and learn this lesson from Sayyidah Zaynab (ʿa).

Think about all of the inexplicable pain and suffering Sayyidah Zaynab (ʿa) went through in Karbala and afterward. Still, she showed her immense faith in Allah and His will in the palace of ibn Ziyad when she said, "I saw nothing but beauty," about the event of Karbala.

When we face a tough situation, like if we or someone who we love gets hurt, and we feel upset, it is important to remember Sayyidah Zaynab's (ʿa) words and her positive outlook. We should also try and do good deeds even in difficult situations, because Allah says in the Qurʾān, *"And do good. Surely, Allah loves those who do good."*[1]

In order to be positive and do good, we should remind ourselves that Allah always has the best of plans for us and He would never put us in a situation we cannot handle. Allah says in the Qurʾān, "*Yet it may be that you dislike something, which is good for you, and it may be that you love something, which is bad for you, and Allah knows and you do not know*."[2] When we put all our trust in Allah and His plans for us, we will see beauty even in hardship. Today we are going to make a set of binoculars that will help remind us to see the positive in difficult situations and to trust in Allah.

1Noble Qurʾān, 2:195
2Noble Qurʾān, 2:216

Positivity Binoculars

Suggested Ages: 5+

Time: 40 minutes

Materials:

- Binoculars template
- Empty paper towel roll (or two smaller rolls)
- Crayons/colored pencils
- Scissors
- Glue/tape

Procedure:

1. Color and decorate the box on the template however you like.
2. Cut out the box.
3. Carefully cut the empty paper towel roll in half (or use 2 smaller ones).
4. Attach the rolls together using tape.
5. Glue or tape the box with the saying to the top of the binoculars.
6. Finish decorating the binoculars however you like.
7. Get creative! You can use other materials, and even attach a string so that the binoculars can go around your neck.

I saw nothing but beauty.

Sayyidah Zaynab (ʿa)

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Speeches

بِسْمِ اللهِ الرَّحمَنِ الرَّحِيم

وَالْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ وَالصَّلاةُ وَالسَّلامُ عَلى أَشْرَفِ الْأَنْبِيَاءِ وَالْمُرْسَلينَ اَبِى الْقَاسِمِ مُحَمَّد وَ آلِهِ الطَّيِّبِينَ الطَّاهِرِينَ سِيَّمَا بَقِيَّةُ الله فِى الْاَرَضِين

Speech Structure & Guidelines

Speech Structure

- Start with duʿā of Imām al-Mahdī (ʿaj) (Duʿā al-Faraj)
- Main speech
- Muṣībah
  - ◊ It's nice to turn off the lights and turn on a few lamps
  - ◊ Recite the salām to Imām Ḥusayn (ʿa):

اَلسَلاَمُ عَلَيْكَ يَا ابَا عَبْدِ للهِ

وَعَلَىٰ لارْوَاحِ لّتِي حَلّتْ بِفِنَائِكَ

عَلَيْكَ مِنّي سَلاَمُ للهِ ابَداً

مَا بَقيتُ وَبَقِيَ للّيْلُ وَلنّهَارُ

وَلاَ جَعَلَهُ للهُ آخِرَ لْعَهْدِ مِنّي لِزِيَارَتِكُمْ

اَلسّلاَمُ عَلَىٰ لْحُسَيْنِ

وَعَلَىٰ عَلِيّ بْنِ لْحُسَيْنِ

وَعَلَىٰ اوْلاَدِ لْحُسَيْنِ

وَعَلَىٰ اصْحَابِ لْحُسَيْنِ

  - ◊ Children usually repeat the last 4 lines
  - ◊ We usually recite the last 4 lines 3 times and dedicate them:
    1. in hopes of manifesting the qualities we learnt about
    2. for our parents
    3. for the Imām of the time (ʿaj)
- End with a few duʿās
  - ◊ "O Allah, please protect our ʿulamāʾ (scholars) and parents" (Say ilāhi amīn and encourage kids to repeat, so it slowly becomes a habit)
  - ◊ "O Allah, please give us the strength to always make good choices" (ilāhi amīn)
  - ◊ "O Allah, please help us to become the close friends and helpers of Imām Mahdī (ʿaj)" (ilāhi amīn)
  - ◊ "O Allah, please protect all the children around the world and give them food and shelter" (ilāhi amīn)
  - ◊ "O Allah please hasten the reappearance of the Imām so we can finally live as good Muslims in a safe world" (ilāhi amīn)

Speech 1: Goodness to Parents

بِسمِ اللهِ الرَّحْمَنِ الرَّحِيم

وَالْحَمْدُ لِلّٰہِ رَبِّ الْعَالَمِينَ وَالصَّلاةُ وَالسَّلامُ عَلى أَشْرَفِ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ اَبِی الْقَاسِمِ مُحَمَّد وَعَلى آلِهِ الطَّيِّبِينَ الطَّاهِرِينَ سِيَّمَا بَقِيَّةُ الله فِی الْاَرَضِين

Today, we are going to talk about a golden key — this golden key can inshāʾAllāh open up great treasures both in this world and especially in the next world. Using this can be difficult sometimes, and easy other times, but it is one of the most important keys we have.

Every successful person, like our ʿulamāʾ, scholars, and all the good people that we see were able to become good, successful people because they used this key very carefully. This very valuable key is being kind to our parents. In the Qurʾān, Allah says, *"Worship Allah and be good to your parents. And when they get older, don't even say 'uff' to them."*[1]

Now, in Arabic, "uff" is not even a word; it's a sound that we sometimes make when we are reacting to something. It's kind of like when you ask your parents to do something and they say "no," and then you turn around and say "ugh." This is what the Qurʾān means by "uff."

In Islam, we have ḥadīth that mention what happens when people are good to their parents, as well as ḥadīth that discuss the bad things that happen if you *aren't* good to your parents. Sometimes, we see people who are successful in the material sense, but they may not be happy in the spiritual sense. So, we will discuss what happens on both sides.

Let's first understand just how great the status of parents is in Islam. One day, the Prophet (ṣ) said to his companions, "A good child is a child who looks at his or her parents with love, and every time they look, they get the thawāb of one accepted Ḥajj!"

Wow! Has anyone's parents been for Ḥajj? Isn't it a really long trip?! People usually stay there for at least 2-3 weeks. Yet, if we are good to our parents, we automatically receive the thawāb of a Ḥajj trip!

But the story continues! After the Prophet (ṣ) mentioned this, his companions asked, "O Rasūlullāh, so a child who does this 100 times will get the reward of that many Ḥajj?!"

The Prophet (ṣ) answered, "Yes, of course. Allah will grant them extra blessings for every single goodness they do for their parents!" So, we now understand that Allah opens up many doors for us if we honor our parents!

It is said that whoever is good to their parents will become the best at what they do. They won't just get nice things in Jannah, but they will see the reward in this world, too! So, that means if you want to be a good engineer, be good to your parents. Do you want to be the best doctor? Be good to your parents!

When Allah tells us to be good to our parents, He uses the word *iḥsānā*; what does *iḥsān* mean? *Iḥsān* comes from the word *ḥusna,* and it means doing goodness toward someone. Can you think of a word that sounds like *ḥusna,* or rather a name? That's right: Ḥasan and Ḥusayn!

Both Imām Ḥasan (ʿa) and Imām Ḥusayn (ʿa) would show the highest level of kindness to their

1*Noble Qur'an, 17:23*

parents. They would listen to them and help them even before their parents could ask!

They showed goodness through their actions. Their door was always open for people who wanted to ask questions and search for the truth. In their lifetime, there were many times they gave away their money to help the less fortunate. They were good to Muslims, non-Muslims, children, animals, and everyone else!

So why should we strive for goodness towards our parents? Well, we all know that Allah created us, and that He gave us everything, including our parents. Think of it this way. Pretend you have a really fancy computer, and someone who has never used a computer in his life comes and tells you how to use it. Would you listen? No, of course not, because this person doesn't know what he is talking about. However, if an engineer from Google or Microsoft comes and tells us how to use the computer, we will most likely listen and follow his instructions because we know he has made computers and knows the best way to use them.

It is not just anyone telling us about how to treat our parents; these instructions that we need to be good to our parents are coming from Allah, and He knows best.

What are some ways we can be good to our parents? One way we can be good to our parents is by doing good actions even before they ask us. The Prophet (ṣ) and Ahl al-Bayt (ʿa) have shown and told us about this method. For example, if your family is sitting at the dining table and everyone has finished eating, instead of waiting for your mom or dad to ask you to clean up, you can get up and do it. If there are crumbs on the floor, sweep them up. If there are dishes in the sink, wash them.

Why do we always have to wait for our parents to tell us to do it? We know what they would like, so we should do it even before they ask! So when we say goodness, it's not waiting for them to tell us; it's us working and doing good deeds even before they ask us.

Another way that we can be good to our parents is by showing them love and respect, whether it's at home or in public. We can show them love by kissing them, hugging them, and showing affection.

One day, this man had a really big problem. It was such a big problem that we would all think it's impossible to solve. The man wanted help with his problem, so he prayed, "O Allah, please help me, and if you do, I will kiss the door of Jannah!"

Well, pretty soon, his problem was fixed, but now he had another problem! He had promised that he would kiss the door of Jannah, but how was he supposed to do that? So, he walked over to the Prophet's (ṣ) house to ask him.

The Prophet (ṣ) first said, "Why did you make such a big promise?"

The man replied, "My problem was so big that I was desperate, so this was the only thing I could think of!"

The Prophet (ṣ) replied, "Alright, then I want you to go home and kiss the feet of your mother." The man started crying. As the Noble Prophet (ṣ) said: Heaven is under the feet of the mother.

The Prophet (ṣ) was surprised and asked the man, "Why are you crying? I just gave you the answer to your problem."

The man answered, “My mother died, so I can’t kiss her feet.”

The Prophet (ṣ), said, “Ok, it’s no problem. Go to her grave, and go to the section of the grave that has her feet, and kiss it.”

The man began crying even more!

Rasulullah then said, “What has happened now?”

The man replied, “My mother died when I was very young. We were travelling in the desert, and she passed away, so I do not know exactly where she was buried.”

The Prophet (ṣ) then said, “Okay, go to an area where your mother may be buried. Find a place, make a triangle, and make the intention to kiss your mother’s feet. With that, it’s like you are kissing the door of Jannah.”

If we want the door to Jannah, and we want all of the blessings, our parents are the key!

How else can we be good to our parents? Well, we can say thank you! Not just saying the words, but also being grateful for everything they do for us. We can be respectful by letting them walk in front of us and by letting them always speak and not interrupting them.

We have so many ḥadīth that emphasize all the things we should do for our parents.

Even if our parents aren’t Muslim, we should still be good to them! One day, a man who had recently become Muslim came to Imām aṣ-Ṣādiq (ʿa) and asked, “O my Imām, my mother is not a Muslim, shall I still be nice to her?”

The Imām (ʿa) replied, “You have to even be nicer, because now that you are a Muslim, it is very important for you to be good to your parents.”

So, the man went home, and he was extra, extra nice to his mother. He would do her laundry and help her with anything that she needed. One day, the mother said to her son, “O my son, you have always been nice to me; however, now that you are Muslim, you are even nicer! What has happened?”

Her son replied, “My Imām and my religion teach me to be good to my parents.”

His mother was very pleased and asked her son if she could meet the Imām. She met Imām aṣ-Ṣādiq (ʿa) and learned more about Islam, and soon she became Muslim herself!

Another time, a man came up to Prophet Isa (ʿa) and asked, “Can you please show me the path to Jannah?!”

Prophet Isa (ʿa) replied, “You must be careful of what you want from Allah, and you must also be good to your parents, and that is the path to Jannah.”

We have to try our best and put energy and effort into being good to our parents. Sometimes, our parents will tell us no, or maybe they do something we do not like, but we always have to remember how important they are! The Prophet (ṣ) has said that, “Allah’s happiness is with the happiness of your parents, and His anger is also when you are unkind to your parents.” If we want Allah to be happy with us, we should make sure that we make them happy.

We pray that Allah gives us all the strength and tawfīq to be good to our parents and always make them happy, so that Allah is also happy with us!

Muṣībah:

It's the first night of Muharram. Even though we're not in Karbala, our hearts are in Karbala inshāʾAllāh. Imām aṣ-Ṣādiq (ʿa) says that if you can't go to Karbala to visit Imām Ḥusayn (ʿa), face the Qibla and say 3 times, "Assalāmu ʿalayka yā Abā ʿAbdillāh – peace and blessing be upon you O' Aba Abdillah."

When Imām Ḥusayn (ʿa) reached Karbala, he stopped. He knew this was the land he was destined to make the great sacrifice. Karbala comes from the words *karb* — difficulties and hardships — and *bala* — trials. Indeed, Imām Ḥusayn (ʿa) would go through many hardships and trials here.

One scholar, whenever he would finish reading *tasbīḥ* after *ṣalāh,* he would always say "Assalāmu ʿalayka yā Abā ʿAbdillāh."

Someone asked him, "Why do you do this? Is this part of the prayer?"

He replied, "No, it is not part of the prayer, but Imām Ḥusayn (ʿa) has given us so much. How can I not remember him? This *ṣalāh* that I have is from Imām Ḥusayn (ʿa)."

The Prophet (ṣ) has said, "Ḥusayn is from me and I am from Ḥusayn." Meaning, Imām Ḥusayn's (ʿa) body and soul are a part of our Noble and beloved Prophet (ṣ). Our prayer and our religion are all protected because of the great sacrifice of Imām Ḥusayn (ʿa) in Karbala.

Imām Ḥusayn (ʿa) himself went to his son, Imām as-Sajjād (ʿa) and said, "O Shīʿahs, every time your drink water, remember me!" Even 35 years after the events in Karbala, every time Imām as-Sajjād (ʿa) saw water, he would say "O' people! My father was killed thirsty next to a river full of water."

Water is a basic need for every human being. When Hurr's army stopped Imām Ḥusayn (ʿa) from going forward, Imām Ḥusayn (ʿa) quenched the thirst of Hur's army. But O Imām Ḥusayn (ʿa)! O grandson of the Prophet! The enemies kept the water from you, from your little kids, little Sakina, and little ʿAlī Asghar! The kids would be so thirsty and hungry, at times they would lift their shirts crying, "Please, we need water!"

Assalāmu ʿalayka yā Abā ʿAbdillāh!

Speech 2: Tawfīq

بِسمِ اللهِ الرَّحْمَنِ الرَّحِيم

وَالْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ وَالصَّلاةُ وَالسَّلامُ عَلى أَشْرَفِ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ اَبِي الْقَاسِمِ مُحَمَّد وَعَلى آلِهِ الطَّيِّبِينَ الطَّاهِرِينَ سِيَّمَا بَقِيَّةُ الله فِي الْاَرَضِين

Imām Ḥusayn (ʿa) wrote many letters before he left his home in Medina, explaining to people why he was going against Yazīd and inviting them to join him. This way, he could spread awareness about his journey and message. After all, he didn't leave by himself; he and his family left their home to save the religion of Islam and spread the message of truth. It is because of his sacrifice and shahādah that we are sitting here today, 1400 years later, remembering him and practicing true Islam.

One of the letters that Imām Ḥusayn (ʿa) wrote was to Ḥabīb ibn Maẓāhir, a very old man, who was one of his dear friends and companions. The letter Imām Ḥusayn (ʿa) sent to him was very short, but sometimes all it takes is one word to wake up a pure heart. He wrote to Ḥabīb:

"From Ḥusayn, son of ʿAlī, to a learned man:

O Ḥabīb, do not be stingy (cheap) with your life towards us.

I, Ḥusayn, promise you that my grandfather Rasūlullāh will answer and repay you for your sacrifice."

Just these few words were enough to affect Ḥabīb. As soon as he read this letter, he took his good friend Muslim ibn Awsaja, and they headed towards Karbala. This is what it means to be a good friend — when you take someone else's hand and bring them with you to goodness because you want them to have the best in this world and the hereafter.

Sayyidah Zaynab, the sister of Imām Ḥusayn (ʿa) tells a beautiful story. She says, "As the day of ʿĀshūrāʾ came closer, I saw that the enemy army was getting bigger and bigger, and as I looked at the Muslim army, not only were we small, but we were getting even smaller because some people were leaving. I was looking out into the desert, when I saw a black dot in the distance, and noticed two people were coming towards us.

I turned towards Imām Ḥusayn (ʿa) and asked, 'Who are these two?'

The Imām (ʿa) replied, 'These are my soldiers, Ḥabīb ibn Maẓāhir and Muslim ibn Awsaja.'

I became very happy and said, 'please give Ḥabīb my salāms.'"

The Imām (ʿa) went to meet and greet the two of them and said, "My sister Zaynab sends her salām."

They say that when Ḥabīb heard this, he took a fistful of dirt and put it on his face. Why did he do this? He was trying to say "Who am I that Zaynab has given me her salāms?!" He felt so honored that Sayyidah Zaynab was thinking about him and praying for him.

This Ḥabīb is the same person who, on the night of ʿĀshūrāʾ, went towards the tent of Sayyidah Zaynab with a few others and said, "My lady, be sure that we will not leave Imām Ḥusayn alone (ʿa). As long as we are alive, nothing, not even one scratch, will occur to the son of Zahrāʾ (ʿa)."

So, you see how Ḥabīb took this letter to heart. With just one piece of advice, he was able to make

such a big change. This is called *tawfīq*.

Tawfīq is like a special blessing given to us from Allah. For example, look at us tonight. We are sitting here in the majlis of Imām Ḥusayn (ʿa), learning something. We're not in the hallways talking and wasting our time; we're not at home, watching TV. We are blessed to be here tonight in this beautiful atmosphere, while others are not here. The same applies to day of ʿĀshūrāʾ; some responded to the call of Imām Ḥusayn (ʿa) when he said "Is there anyone to help me?" while many did not. Some had *tawfīq*, while some did not.

Some people have thousands and thousands of dollars, but that money gets spent and nothing really happens. On the other hand, someone else may only have five dollars and use that money to buy everyone snacks. That way, everyone's happy, and those five dollars brought lots of blessings. That money has a special blessing.

There's this one story told to us by our scholars. There were some children in London who were gathering pennies to build a masjid. They had a very pure niyyah to do good, so Allah gave them a special blessing. When they went to count their pennies, they came across one penny that was actually a rare penny. It turned out that this penny was worth one million pounds! With that penny, they were able to build an entire masjid! Allah gave them the *tawfīq* to do this because of their pure intention.

Similarly, some people live to be 100 years old, and when they die, everyone forgets about them. On the other hand, baby ʿAlī Asghar was only six months old when he died in Karbala, but 1400 years later, we think about him, learn from him, remember him, and cry for him every single year!

This is because Allah has given him that *tawfīq* and *barakah*, blessings. It is only through this *tawfīq* that our actions are worth something.

Hurr also had *tawfīq* on the day of ʿĀshūrāʾ. Remember, on the first day of Muharram, he was the one who had stopped Imām Ḥusayn (ʿa) and forced him to stay in Karbala. On the eve of ʿĀshūrāʾ, he was walking back and forth, and he realized he made a mistake — that Imām Ḥusayn (ʿa) was on the path of truth. It took a lot of courage to leave Yazīd's army and come to the truth. That is *tawfīq* given by Allah. It's a special strength to make the right decision.

Allah says in the Qurʾān in Surah Nūr:

وَلَوْلَا فَضْلُ اللّـهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَىٰ مِنكُم مِّنْ أَحَدٍ أَبَدًا وَلَـٰكِنَّ

"Were it not for Allah's grace and His mercy upon you, not one of you would ever become pure." (24:21)

So, this *tawfīq* is a special blessing that Allah grants someone to be able to do goodness. What are some ways we can achieve this *tawfīq*?

1. Thinking, reflecting, and pondering:

Many of you know that one hour of thinking is better than 70 hours of worship. Maybe one of the reasons is that because when you think about what you learn, inshāʾAllāh it goes into your heart, which then shows through your actions.

In another ḥadīth, Imām ʿAlī (ʿa) says, "Whoever thinks about the history of human beings and the

blessings of Allah, inshāʾAllāh they can attain the special *tawfīq*." When we ponder about history, we learn from past mistakes. We learn that we only have a limited amount of time in this world, and we need to make the most of it. When we ponder about Allah's blessings, we learn to be thankful and use His blessings wisely for good choices. Thinking is very powerful; it is what makes human beings better than all other creatures.

2. Recitation of the Qurʾān

Another way we can increase our *tawfīq* is by reciting the Qurʾān. The Prophet (ṣ) has said that if someone recites ten ayahs of Qurʾān at night, Allah will not forget them or consider them as those who are careless or forgetful. We will talk more about the importance of the Qurʾān, but know that the Qurʾān will help us a lot in our lives.

3. Offering Ṣalāh on Time

A third way to increase our *tawfīq* is through ṣalāh. Ṣalāh is an extremely important tool that we can use to make a connection with Allah. When you want to be friends with someone, you have to go talk to them and see what they like, right? Well, if we want to connect with Allah, we have to talk to Him and build a relationship with Him.

At the masjid, ṣalāt ul-jamāʿah has a very special *tawfīq*. Imām Mūsā al-Kāẓim (ʿa) has said, "Surely, praying ṣalāh in the first row is like doing jihād in the path of Allah." So, try to pray in jamāʿah as much as you can, even if it is just one prayer. See how much *tawfīq* there is in this. It might seem hard to pray on time sometimes, but there is a beautiful saying we should remember: Don't tell your ṣalāh that I have stuff to do, tell your stuff that I have ṣalāh to do!

4. Respect your Parents

Finally, respecting your parents is one of the greatest ways to increase your *tawfīq*. One of the golden keys in life is being respectful and good to our parents.

In addition, we should be good to the rest of our family members. Just like we respect our parents, we should also respect and be kind to our other family members, and this also includes our siblings, grandparents, uncles, and aunts.

Now we know that *tawfīq* is a special blessing given to us by Allah. We can increase this *tawfīq* by thinking, reciting Qurʾān, offering ṣalāh on time and in jamāʿah, and being good to our parents and other family members. We pray that Allah increases for us all our *tawfīq* to do good deeds.

Muṣībah:

Tonight, we want to remember John, one of the workers of the Prophet's (ṣ) companion, Abu Dharr. Abu Dharr had given John to Imām Ḥusayn (ʿa), and for years, John had served Imām Ḥusayn (ʿa) loyally. In Karbala, John was there, too. He loved his Imām so much and knew there was nothing better than serving his Imām.

On the day of ʿĀshūrāʾ, John came up to Imām Ḥusayn (ʿa) and said, "O grandson of Rasūlullāh, please give me permission to fight and give my life for you!"

But Imām Ḥusayn (ʿa) didn't want him to feel like he *had* to help him; he wanted to give him the

choice to be free.

He said, “O John, your whole life, you have served me and the Ahl al-Bayt (ʿa). Now, you are free to go. Do whatever you wish to do. You do not have any responsibilities towards me.”

John cried out, “O grandson of Rasūlullāh! Leave you and go where? There is nothing better that I would want than to serve you. My master, even though I’m just a servant, I want to die fighting for you.”

Imām Ḥusayn (ʿa) gave him permission to go to the battlefield. Whenever someone went to battle, they announced who they were – their name and who their father was. But John was just a servant. Still, he proudly announced to everyone, “If you do not know who I am, I am the servant of Imām Ḥusayn (ʿa), my master. Anyone who doesn’t know me, I am the servant of the Ahl al-Bayt.”

He fought courageously. With every arrow that came at him, he felt proud to be protecting and serving the Imām. But alas, there were too many enemies. He finally fell and was taking his last breaths. All of a sudden, he saw Imām Ḥusayn (ʿa) had come to him. Imām Ḥusayn (ʿa) sat next to him and raised his hands to the sky. He prayed to Allah to give John a very high level in Jannah. Such an honor this man had! It didn’t matter who he was and what he did; what mattered was that he had worked for Allah, and he did it with sincerity.

But on the day of ʿĀshūrāʾ, Imām Ḥusayn (ʿa) fought thirsty and was martyred thirsty. One day, after the incident of Karbala, when Imām as-Sajjād (ʿa) was walking down the street, he saw a butcher getting ready to slaughter an animal. Imām as-Sajjād (ʿa) started crying and asked the man, “Did you give this animal some water?”

The butcher said, “Of course, O Imām (ʿa)! A Muslim should first give water to the animal.”

The Imām started crying harder and said, “But I saw with my own two eyes that they killed my father, Imām Ḥusayn (ʿa), thirsty on the day of ʿĀshūrāʾ!”

Assalāmu ʿalayka yā Abā ʿAbdillāh!

Speech 3: Misbahul Huda (The Lantern of Guidance)

بِسمِ اللهِ الرَّحْمَنِ الرَّحِيم

وَالْحَمْدُ لِلّٰہِ رَبِّ الْعَالَمِينَ وَالصّلاةُ وَالسّلامُ عَلى أَشْرَفِ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ اَبِی الْقَاسِمِ مُحَمّد وَعَلى آلِهِ الطّيِّبِينَ الطّاهِرِينَ سِيّمَا بَقِيّةُ الله فِی الْاَرَضِين

There are many ḥadīth that show that the Imāms were sent to guide us. One ḥadīth states, “Certainly, Ḥusayn (ʿa) is the light of guidance and the boat of salvation.” This means that Imām Ḥusayn (ʿa), through his teachings and actions, helps us make good choices and guides us to Allah.

The day of ʿĀshūrāʾ was only one day, but the blessing of this time was so great because Imām Ḥusayn’s (ʿa) actions were sincerely for Allah, that Allah put a love and remembrance like no other for Imām Ḥusayn (ʿa) in the hearts of the believers and unbelievers. Allah gave us this love because Imām Ḥusayn’s (ʿa) actions were purely for Allah’s happiness; he connected himself with Allah. See what a connection with Allah can do!

When Imām Ḥusayn (ʿa) was born, he was brought to the Prophet (ṣ), and as soon as he was placed in his arms, the Prophet (ṣ) recited a duʿā, “O my Lord, put in the hearts of people love and kindness towards Ḥusayn (ʿa).” From this duʿā we can see how beloved and cherished Imām Ḥusayn (ʿa) was from the very beginning.

Now, there are many, many lessons and reminders that we can take from ʿĀshūrāʾ, but maybe one of the most important ones is guidance. One of the reasons that the events of Karbala occurred was specifically because Imām Ḥusayn (ʿa) was guiding people to the truth. Imām Ḥusayn (ʿa) had even written a letter to the people of Basra in Iraq, which said, “The guidelines and actions of the Prophet (ṣ) are not being followed. People have begun to create their own teachings, which have drifted away from our Prophet (ṣ). If you wish to listen to my commands, I will guide you to the right path.”

Therefore, one of the main reasons we remember Imām Ḥusayn (ʿa) is due to his desire to guide people to the truth. All throughout his journey, we see that he kept trying to guide people and bring them to his side. Some listened, while others did not. As an Imām, he really wanted everyone to be guided, which is why even on the last day, after many of his companions and family members had been killed,our beloved Imām (ʿa) called out, “Is there anyone to help me?”

Even if someone had helped him, he still would have lost the physical battle. However, at that difficult time, Imām Ḥusayn (ʿa) was still giving those who were against him a chance to come to the right path. Indeed, we have such a kind Imām (ʿa).

On the 6th of Muḥarram, Imām Ḥusayn (ʿa) met with the leader of Yazīd’s army, ʿUmar ibn Sād, his son Hafs, and his servant. Across from them sat Imām Ḥusayn (ʿa), his brother Ḥaḍrat ʿAbbās (ʿa), and his son, Ḥaḍrat ʿAlī al-Akbar (ʿa).

Imām Ḥusayn (ʿa) looked across at them as said, “O ʿUmar, remember Allah and do not participate in killing me.”

ʿUmar replied, “I know what you say is right, but what can I do? If I don’t do this, I will have many problems when I go back.”

Imām Ḥusayn (ʿa) asked, “What kind of problems?”

ʿUmar said, “They will take away my house.”

The Imām said, “I will give you a house.”

ʿUmar replied, “But they will take away my business and my farm, and then I won’t have any more money.”

Imām Ḥusayn (ʿa) said, “I will give you a farm, I will give you the farmland and all the trees that go with it, that my father Imām ʿAlī (ʿa) planted with his own hands.”

ʿUmar answered, “My wife and children will lose safety if I don’t do this.”

The Imām (ʿa) replied, “I will promise you safety.”

ʿUmar began to notice that for every excuse he gave, Imām Ḥusayn (ʿa) had a very good solution. So, he finally said, “Well, they have promised to make me the governor of Rey.”

Imām Ḥusayn (ʿa) replied, “Well, they will not make you the governor of Rey. Trust me, I know what they will do to you; Allah has given me the knowledge, and this will not be the case.”

ʿUmar thought hard, as he knew who Imām Ḥusayn (ʿa) was. He knew that Imām Ḥusayn (ʿa) was truly the Imām and spoke the truth. However, ʿUmar still had his eye on the *dunyā*, this world; all he cared about was what worldly things he could gain from this battle. Yet, even on the 6th of Muharram, Imām Ḥusayn (ʿa) was trying his best to guide the leader of those who opposed him.

So, what is guidance? How does one know if they are on the path to Allah and are truly guided? Today, we will discuss four signs that will help us understand if we are truly following our Imām (ʿa) to the fullest.

The first sign of someone who is rightly guided is that they have faith in Allah and remember Him. Allah says in the Qurʾān, *“Indeed Allah will guide those who believe”* (22:54).

We have to remember that Allah created us and knows what is best for us. He also loves us, which is why we say, *rabbil ʿālamīn.* He is our nurturer; He takes care of us. There are many ḥadīth that say anyone who takes one step towards Allah, Allah will help them and take ten steps towards them. If we take even a small step towards Him, He will help us stay on that path. We have to trust in Allah; after all, He is the Most Wise.

The second sign of someone who is rightly guided is that whenever they make a mistake, they try to go back and make it right. Allah says in the Qurʾān, *“He guides to Him those who turn to Him”* (13:27).

For example, pretend you were on a road trip. Half way through your trip, you see a sign that clearly states that you need to go back or take another street. Would you continue going forward or would you follow the sign and try to find the right way?

Of course you would go back! You would want to take the correct road because if you continued on the wrong road, you wouldn’t make it to your destination. Just like that, whenever we make a mistake, we should go back and fix it. Our destination is Jannah, inshāʾAllāh, so we want to make sure we stay on the path that takes us towards Jannah. And if we accidentally go off the path, we should find our way back. This is why Allah has given us tawbah - so that we can go back and fix our mistakes and receive His forgiveness. We are so blessed that Allah is so kind.

Do all of you remember the story of Hurr? He was the soldier that kept Imām Ḥusayn (ʿa) and his family from leaving Karbala. Imām Ḥusayn (ʿa) gave water to Hurr's army, yet the army of Yazīd kept water from Imām Ḥusayn (ʿa) and his companions.

On the day of ʿĀshūrāʾ, after thinking and pondering on the situation, Hurr went to meet with Imām Ḥusayn (ʿa).

As soon as he reached Imām Ḥusayn (ʿa), Hurr fell to the feet of the Imām and said, "Please forgive me!" Imām Ḥusayn (ʿa) immediately forgave Hurr and accepted his apology. This is our Imām, so just imagine how kind Allah, our Lord, must be! Imām Ḥusayn (ʿa) was showing us what Allah does for us, when we try to reach out for His forgiveness.

The third sign of someone who is rightly guided is that they work hard. Allah says in the Qurʾān, *"And those who work hard in our path, indeed we will guide them"* (29:69).

In life, we always have to work hard. If we want good grades, we have to study hard; if we want to buy stuff, we have to work hard to earn enough money. If we want to become doctors, we have to be good students and study for many hours. Even if we're hungry, we have to get up and make ourselves food! Similarly, we have to work hard to stay on the right path; we have to work on making sure that we follow the proper guidance that has been given to us. Some ways we can do this include learning, coming to the masjid, trying to pray ṣalāh on time, being good to our parents, and trying to act on whatever we hear or see at the masjid.

And finally, the last sign of someone who is rightly guided is that they ask the Imāms to help guide them. When we attend these majaalis, we ask the Imām (ʿa) to help us become better people by learning and making good choices. When we remember Imām Ḥusayn (ʿa), we remember our beloved Imām Mahdī (ʿaj) and ask Allah to hasten his reappearance! He will be looking for good companions when he returns to help him make this world a beautiful and safe place. He will take away the hunger and the evil that happens in the world today. Our Imām will help us and guide us to become the best people! But we have to make sure that we're ready by following what the Imām has taught us that Allah wants us to do.

Muṣībah:

We see the mercy and guidance of Imām Ḥusayn (ʿa) all over Karbala. Even on the day of ʿĀshūrāʾ, Imām Ḥusayn (ʿa) stood in front of his enemies, asking if there was anyone to help him so he could save and guide more people to the right path.

One of these men on the other side, who started off on the wrong path and then came to the right path, was Hurr ibn Yazīd ar-Riyahi. Hurr was continuously looking to make himself better, something we should always do as well. There is a verse in the Quran that tells us to stand up and protect ourselves from the Hellfire – Hurr did just that.

Hurr was the commander of the enemy's army and was ordered to stop Imām Ḥusayn (ʿa) from going to Kufa. The army wouldn't let him return to Medina, nor would they let him go forward to Kufa. Instead, they made him stop in a place called Karbala. On that day, when Imām Ḥusayn (ʿa) met the army of Hurr, he offered them water and even offered their horses water. Everyone was surprised!

His soldiers told him, "O Master, Imām Ḥusayn (ʿa), these are the enemies!"

But he replied, “No, we are Muslims, and we have to have the best of akhlāq.”

Hurr, after seeing Imām Ḥusayn’s (ʿa) great akhlāq, was very confused on the day of ʿĀshūrāʾ. He was torn apart. There was a strong voice in him saying he was not doing the right thing, and that the right thing was to join Imām Ḥusayn (ʿa). But how could he? He was the commander of the army! How would he be able to face everyone?

On the day of ʿĀshūrāʾ, Hurr was pacing back and forth, and his son asked him, “O father, what are you doing?”

He said, “O my son! I see myself between Heaven and Hell, and I need to make the right decision.”

Finally, he went towards Imām Ḥusayn’s (A) army on his horse with a white flag showing he wanted peace. He got off the horse, put his head down and said, “O son of Zahrāʾ! Is there any space for you to forgive me? I’m so sorry!”

Imām Ḥusayn (ʿa) took him into his arms and forgave him. He wanted to take him back to the tents, but Hurr said, “No, I can’t face everyone! Please give me permission to fight first and die for you, O my Imām!”

Imām Ḥusayn (A) gave Hurr permission to go into the battlefield and to become one of the first martyrs on the day of ʿĀshūrāʾ. After fighting bravely, he fell off his horse. When he suddenly opened his eyes, he saw his head was in the lap of Imām Ḥusayn (ʿa)! The Imām (ʿa) was wiping the blood from his face and looking down at him. How kind was this Imām that he not only guided and forgave him, but even took him into his arms and his head onto his lap! But on the day of ʿĀshūrāʾ, there was no one left to take Imām Ḥusayn’s (ʿa) head onto their lap, no one to wipe away his blood. The ḥadīth say he placed his cheeks onto the earth as he was killed by the oppressors.

Assalāmu ʿalayka yā Abā ʿAbdillāh!

Speech 4: Akhlāq

بِسمِ اللهِ الرَّحْمَنِ الرَّحِيم

وَالْحَمْدُ لِلّهِ رَبِّ الْعَالَمِينَ وَالصّلاةُ وَالسّلامُ عَلى أَشْرَفِ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ اَبِى الْقَاسِمِ مُحَمّد وَعَلى آلِهِ الطّيّبِينَ الطّاهِرِينَ سِيّمَا بَقِيّةُ الله فِى الْاَرَضِين

Alḥamdulillāh, we are really blessed that we have been brought up with the religion of Islam. Islam teaches us how to act in all areas of our life. It teaches us to be clean, how to eat food, how to be healthy, and how to act with family and friends. Islam takes care of all parts of our lives because Allah gives us rules and guidelines to help us become better people and make better choices.

So, alḥamdulillāh, we thank Allah for this big blessing He's given us. He's given us Islam, the Prophet (ṣ), the Qurʾān, the Imāms (ʿa), and especially Imām Ḥusayn (ʿa). Imām Ḥusayn (ʿa) made the choice to give up everything to stand against evil. He knew that if he didn't stand up to Yazīd and the bad things he was teaching about Islam, then one day, all of us sitting here wouldn't know what true Islam is. And because Imām Ḥusayn (ʿa) loved us and he is our leader, he wanted us to know true Islam, so he made a choice.

Islam teaches us many different guidelines for all the different areas in our lives. One of the areas that Allah talks to us about is how we should treat each other. For all of us sitting here, Islam has very good instructions on how to treat others.

The first thing Islam says is that we should have very good akhlāq with each other. When we talk about akhlāq, good behavior and character, it doesn't just mean to smile at people. Akhlāq includes many different things, such as being honest, doing the right thing, forgiving your friends, and covering up for them. For example, if your friend does something wrong, instead of announcing it to the world, you hide his mistake. Akhlāq also includes respecting elders, waiting in line, taking turns, and taking good care of things people leave with us. Akhlāq is very important if we want to show others about Islam.

Allah says to the Prophet of Islam (ṣ), the one who came to guide us:

فَبِمَا رَحْمَةٍ مِّنَ اللّـهِ لِنتَ لَهُمْ ۖ وَلَوْ كُنتَ فَظًّا غَلِيظَ الْقَلْبِ لَانفَضُّوا مِنْ حَوْلِكَ

"It is by Allah's mercy that you are gentle to them; had you been harsh and hardhearted, they would have surely scattered from around you." (3:159)

He tells the Prophet (ṣ) that if he had been harsh or rude, nobody would come to him. People were attracted to the Noble Prophet (ā) because he was so nice and kind; it was because of his good character and akhlāq that so many people became Muslims.

The Prophet (ṣ) was always seen with a smile on his face. When people would go talk to him and sit with him, they would feel so happy, and he was always the first to say salām.

In fact, the Prophet (ṣ) has said that if you want to be cheap, then don't say salām to people. So, the first thing we should do when we come home from school is say salāmun ʿalaykum to our parents, because it's such an honor that we have been given the best word to greet each other with. Even in heaven, as people enter, the angels will first say salām to them and welcome them in.

Not only that, if someone greeted the Prophet (ṣ) with salām first, he would respond with an even better reply, such as wa ʿalaykum salām rehmatullah. Inshāʾ Allāh we can all greet each other with salām and with smiles on our faces.

Another example of good akhlāq is shaking hands with each other when we meet each other. This is something the Prophet (ṣ) also used to do. Whenever he would meet a fellow believer, he would shake their hand gently, yet firmly, and say salāmun ʿalaykum. It didn't matter if the person was old or young, rich or poor, he would greet everyone with a warm salām and handshake.

One of the reasons we do this is because shaking hands is a way to grow closer to each other and increase the love between us. Even after ṣalāt ul-jamāʿah, we shake hands and say "May Allah accept our ṣalāh." This is something that creates unity and makes us stronger. Did you know that when you shake hands with each other, you get the thawāb of soldiers of Allah?

One day, the Prophet (ṣ) saw Shayṭān, who was looking very weak, old, and sick. The Prophet (ṣ) asked him, "What happened to you that made you look so weak like this?"

Shayṭān replied, "It's because of your followers!"

The Prophet (ṣ) asked, "What did my followers do?"

He said, "There are 6 things that whenever your followers do, I become weak and I cannot make them choose bad choices."

Today, we will mention just three of them:

1. When they see each other, they say salāmun ʿalaykum.
2. When they meet each other, they greet each other with a warm handshake.
3. When they start something, they begin with Bismillāhir Raḥmānir Raḥīm.

As we can see, Islam teaches us that it is very important for us to be good and have good akhlāq with one another, just like our Prophet (ṣ) and Imāms (ʿa).

In fact, akhlāq is so important that the Prophet (ṣ) said, "I was sent as a prophet to teach everyone akhlāq." The whole message of the Prophet (ṣ) was akhlāq. So, if you see Muslims frowning and being mean or rude, that's not the behavior of a Muslim. Muslims attract people with their personality and good akhlāq.

Sayyidah Fāṭimah (ʿa) would say, "Someone who is good with others, their reward is Jannah. The best of you are those who are the nicest and most loving when you meet others."

One time, during one of the wars, there were some prisoners brought to the Prophet (ṣ). He looked at one of them and said, "Free this man." The prisoner, who was an unbeliever, was so surprised and happy with the Prophet's (ṣ) decision!

He asked the Prophet (ṣ), "O Muhammad, out of all the prisoners, why did you free me specifically?"

The Prophet (ṣ) replied, "Because Angel Jabrāʾīl came to me and said that you have five characteristics that Allah and I love. For example, you have good akhlāq, speak the truth, and are brave."

When the man heard this, he immediately became Muslim and later became one of the Prophet's (ṣ) greatest friends and helped in spreading Islam.

Today we have learned how it is very important that the Islam in our hearts shows itself in our actions. It's not enough to just tell people that we are Muslims; we have to show them.

We pray that Allah gives us the strength and *tawfīq* to have good akhlāq in our hearts and show this good akhlāq in our actions, inshāʾAllāh.

Muṣībah:

On the days leading up to ʿĀshūrāʾ, the enemies had surrounded the water, and they wouldn't let the family of Imām Ḥusayn (ʿa) drink water, not even the women and children. Imām Ḥusayn (ʿa) had been left all alone. Everyone had been shahīd, killed in the way of Allah. The only one left was a little baby named ʿAlī Asghar, who was still in the tents. He was the 6 month old son of Imām Ḥusayn (ʿa), and he had become very weak because he had not drunk milk or water in a few days.

Imām Ḥusayn (ʿa) went to the tents and said, "Give me my young son, ʿAlī Asghar." As he took him in his arms and looked at his little baby, he saw that his face had become yellow because of the thirst; his lips had become so dry, they felt like harsh wood. He kissed his son and took him towards the enemy.

He said to them, "If you have no mercy on me, have some mercy on this child. Give him some water."

Upon seeing this sad scene, the enemies were becoming sad.

When the evil ʿUmar ibn Sād saw this, he pointed toward Hurmala who had a very sharp arrow. He said, "Hurmala, our people are becoming soft; they might give ʿAlī Asghar water."

So, Hurmala took out his sharp arrow and aimed right for little ʿAlī Asghar. They say that he smiled, and Imām Ḥusayn (ʿa) looked down at this baby. The 6 month old was now in Jannah with the Prophet (ṣ)

Imām Ḥusayn (ʿa) couldn't bring the baby back to the tents. How would his mother and aunts and little cousins feel? Imām Ḥusayn (ʿa) took his sword and dug a little hole in the ground. He took the baby and put him in the hole and buried him. They say that the pain was so great that Allah Himself gave more patience to Imām Ḥusayn (ʿa) because of this great tragedy.

Assalāmu ʿalayka yā Abā ʿAbdillāh!

Speech 5: Responsibility

بِسمِ اللهِ الرَّحْمَنِ الرَّحِيم

وَالْحَمْدُ لِلّٰہِ رَبِّ الْعَالَمِينَ وَالصَّلاةُ وَالسَّلامُ عَلى أَشْرَفِ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ اَبِی الْقَاسِمِ مُحَمَّد وَعَلى آلِهِ الطَّيِّبِينَ الطَّاهِرِينَ سِيَّمَا بَقِيَّةُ اللهِ فِی الْاَرَضِين

Allah created everything in this world with a purpose, including human beings. Everything we do has a purpose, or reason, behind it. Even when we go outside and play, we are doing so for a reason - to have fun! When we are hungry, we eat to give ourselves energy. When we study, we do it because we want to learn something new and become smarter.

So, it makes sense that Allah has created everything for a good reason; after all, He is the Most Wise. He has created us human beings to make good choices and become good people so that our good actions will help us get to Jannah! When Allah created us, He also gave us specific guidelines and rules, kind of like instructions to follow. These will help us to reach this goal.

If you go out in the street and see people driving, they all have to follow the same guidelines. What happens if someone wants to go faster than they are supposed to? They can't because it is against the rules, and these rules keep everyone safe.

As human beings, we also have to live by certain rules, so that everyone can live safely. Not just to keep our bodies safe, but to also keep our souls healthy. When we do actions that go against the rules Allah has given us, like lie or cheat, they have a negative effect on the soul.

This is why all of us should be responsible for our actions. The Qurʾān specifically talks about three places where we should be responsible.

The first is our responsibility to Allah. There are specific ways that we can fulfill our responsibility to Allah. First, we must know who Allah is, and we can do this by learning about some of His names and what they mean. Think about when your mom asks you to do something; you may not know why she wants you to do this, but you know what qualities your mom has. You know that she is kind and smart. And more importantly, you know that she knows best, so you trust that she is asking you to do this action because it is good for you. Similarly, we have to learn about Allah's qualities so that we can get to know Him. Let's discuss some of Allah's qualities. Allah is the Most Kind, the Most Generous, the Most Knowledgeable, and the Most Wise. When He asks us to do something, remember that He knows best and He loves us. This will make our hearts love and trust Him more and more.

Another responsibility to Allah is to create a connection with Him. It's not enough just to know Allah. Imagine you have a favorite friend or teacher; you know who the person is and why they make you feel happy. However, can this person make you happy if you don't connect with them? This means you have to say hi, smile at them, be nice to them, or do something that will help you connect with that person. We also have to connect with Allah. There are many ways we can connect with Allah. One way we can talk to Allah is through praying ṣalāh and reciting duʿā. We can also read Qurʾān and understand that is when Allah is speaking to us! That's why we should pay extra attention to our prayers and Qurʾān, because it's such a special time for us to connect with Allah.

It is also very important to follow the guidelines Allah has given us. If I gave you an origami project to do right now, would you be able to complete it by yourself if I didn't tell you what to do? If I just gave

you origami paper and said to begin, your project probably wouldn't turn out the way it's supposed to. So, we have to wait for instructions, because if we just start folding the paper without knowing what we are doing, our project will be disastrous. If we want to be successful in reaching our goal and becoming good Muslims, we have to follow the guidelines that Allah has given us through our Prophet and Imāms. That means we have to listen to Him, ask questions when we're confused, and follow those instructions He has given us. Today these instructions are given to us by our scholars.

Our second responsibility is to our Prophets, Imams, and scholars. They are here to guide us to the right path. Believing in Nubūwwah and Imāmah are our third and fourth Uṣūl ad-Dīn.

On these nights, when we come to the masjid during Muḥarram and learn about Imām Ḥusayn (ʿa), in a way, we are fulfilling our responsibility to our Imāms. We should learn about Imām Ḥusayn (ʿa), his companions, and the events that happened, so that we can learn to follow in their path and make good choices. We have to gain knowledge from people as young as a six-month old baby to a man who was well into his nineties. Imām Ḥusayn (ʿa) was responsible for all of them, and they all did what was asked of them!

On the day of ʿĀshūrāʾ, at the time of Ẓuhr, the army of Imām Ḥusayn (ʿa) stopped fighting so they could pray. However, the enemy army kept attacking them, so some companions stood around the people praying to protect them. One of these men was Saʿīd, and he was struck by many arrows.

When Imām Ḥusayn (ʿa) was done praying, he went over to Saʿīd and saw that he was near death! The Imām (ʿa) asked, "Is there anything I may do for you?"

Saʿīd replied, "O my Imām, can you please just tell me: Was I loyal to you? Did I fulfill my responsibility to you? Are you happy with me?"

Imām Ḥusayn (ʿa) responded to Saʿīd, "My dear companion, you have done everything correct!" As he was talking to him, Saʿīd asked the Imām not to wipe the blood from his face, because he wanted people to know on the day of Qiyāmah that the blood on his face was for the love of Imām Ḥusayn (ʿa). He understood the importance of upholding his responsibility to his Imām.

Finally, the last responsibility we will speak about is the responsibility to our own body parts: our hands, feet, ears, tongues, and eyes. Allah says in the Qurʾān, *"Indeed, the ears, the eyes, and the heart will all be questioned"* (17:36).

There are ḥadīth that tell us that our body parts will speak on the Day of Judgement and say things like, "I used to be so good; I was used to speak the good words of Allah." or "I used to be such good feet because I was used to walk into the masjid!"

We can make good choices with our body parts when we learn about our beautiful religion, Islam, and its guidelines. We have to remember to always use our body parts to do good things, so that we are fulfilling our responsibility towards them.

So, to review, we have many responsibilities. A few of them are to Allah, the Prophet (ṣ), the Imāms (ʿa), and our body parts. May Allah give us the strength and tawfīq to meet all our responsibilities and

become closer to Him through this.

Muṣībah:

Tonight, we will remember one of Imām Ḥasan's (ʿa) sons named ʿAbdullah. Most of us know the story of Qasim, the brave son of Imām Ḥasan (ʿa). Another one of his brave sons was ʿAbdullah.

On the day of ʿĀshūrāʾ, after Imām Ḥusayn (ʿa) had been badly injured and had fallen on the hot sands of Karbala, a little boy was in the tents, feeling very anxious and upset. He heard the cry of Imām Ḥusayn (ʿa) and ran out of the tents. He was the ten year old son of Imām Ḥasan (ʿa), ʿAbdullah.

He saw that enemies had gathered around his uncle Imām Ḥusayn (ʿa). The evil enemies were coming closer and closer to his uncle. They lifted their swords to strike the Imām. ʿAbdullah could not watch any more! He pulled his hand from his aunt's, and ran towards his uncle shouting, "I swear by Allah I will not leave my uncle!"

They say ʿAbdullah threw himself on his uncle, and as the enemy brought down his sword, ʿAbdullah defended his Imām with his own bare hands, dying in the arms of his uncle.

Assalāmu ʿalayka yā Abā ʿAbdillāh!

Speech 6: Ṣalāh

بِسمِ اللهِ الرَّحْمَنِ الرَّحِيم

وَالْحَمْدُ لِلّٰہِ رَبِّ الْعَالَمِينَ وَالصَّلاةُ وَالسَّلامُ عَلى أَشْرَفِ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ اَبِی الْقَاسِمِ مُحَمَّد وَعَلى آلِهِ الطَّيِّبِينَ الطَّاهِرِينَ سِيَّمَا بَقِيَّةُ اللهِ فِی الْاَرَضِين

Ṣalāh, or prayer, is a very important part of Islam. In fact, it is the pillar of Islam. Think about any building. It has walls and doorways that keep the roof from falling in. If these walls and pillars weren't here, the roof would collapse. Our ḥadīth tell us that ṣalāh is the pillar that keeps our *dīn* from collapsing. Not just that, but ṣalāh is the key to Jannah. Subḥānallāh, we have access to the highest level of Jannah through this beautiful key. The ayah of the Qurʾān tells us that ṣalāh helps people become strong to make good choices and keeps them from making bad choices.

Ṣalāh is the way we talk to Allah. What an honor it is that we have the ability to talk to Allah! If you think of any important person — say the principal of a school, the governor, or even the president — for all of them, you have to make an appointment to see them. And even then, they only have a little bit of time to give you; they can't stay with you the entire day. Now, imagine Allah, who created us, who is the Owner of everything in this world. He invites us to talk to him. He says *"Ḥayya ʿalaṣ ṣalāh"* – "Hurry to prayer." What a great honor and blessing!

We pray ṣalāh 5 times a day, and if someone truly remembers Allah 5 times a day, what kinds of choices do you think they'll make for themselves? They'll make good choices, of course!

There's a beautiful saying from one of the scholars where he says, "When it's time for ṣalāh, run to ṣalāh." Imagine if you were busy doing something, like washing the dishes or playing video games, and the phone rang. We usually run to pick it up! But when it's adhān time, sometimes we say, "We'll pray later when this TV show is over." But it is Allah calling us - let's run to pick up His call!

Ṣalāh is the key to Jannah. The scholars used to say, "Don't say to ṣalāh I have things to do. Tell the things you have to do that you have ṣalāh to do! Say that I have to go for a very important meeting – I have to talk to Allah."

One of the lessons Imām Ḥusayn (ʿa) taught us was about the importance of ṣalāh. The enemies wanted to battle him on the 9th of Muḥarram, but Imām Ḥusayn (ʿa) requested one night. He requested they delay the battle until the 10th of Muḥarram. Why? Was he scared? No, of course not! He gave the reason to his companions. He said, "*Inni uhibbu ṣalāh* - Indeed I love prayer. I want one more night so I can pray to Allah, so I can read Qurʾān, and so I can spend one more night in this world talking to Allah." All the companions on the 9th of Muḥarram were so busy talking to Allah that their tent sounded like bees buzzing and humming to Him. That's why even on the night of ʿĀshūrāʾ, if we stay up and pray and talk to Allah, we get a lot of *thawāb,* reward. Some say it has the *thawāb* of 70 years of worship!

Even on the day of ʿĀshūrāʾ, we see how much importance Imām Ḥusayn (ʿa) gives to prayer. Because they started the battle very early in the morning, the time for Ẓuhr prayers came right in the middle of the battle, and it was time to pray. So, in the middle of the war, the adhān was called. The enemies didn't stop to pray. But, Imām Ḥusayn (ʿa) stopped. He didn't tell everyone to go into the tents and

pray. Instead, he said, “We are going to pray a jamāʿah prayer, and there’s a special kind of jamāʿah prayer to pray when we are in war.”

Why did he do this? Through this action, he was teaching us many important things. Three of them are:

First, we have to pray on time. Allah is calling us. So, even in the middle of the battle, with enemies attacking, there’s no time to wait. Imām Ḥusayn (ʿa) said, “We will pray now, right on time.”

Second, he showed us the importance of reading in a group, jamāʿah. Did you know that if there’s more than 10 people reading jamāʿah prayer, the *thawāb* and reward is so much that the angels can’t even count how much? Only Allah can count it! Imām Ḥusayn (ʿa) and his followers read this special type of jamāʿah prayer.

Third, he wanted to pray in front of everyone. He wanted to show everyone that a true Muslim is someone who upholds ṣalāh, that gives ṣalāh importance. *“Aqeemus ṣalāh;”* they are the people that uphold ṣalāh.

There’s a beautiful story of a man who became a *shahīd* later, named Shahīd Babaei. He came to America from his country to learn how to be a pilot. When he came to America, he saw there were a lot of non-Muslims living on campus, and they didn’t understand Islam.

He told the people he shared a room with that they can use all of the rooms in the apartment, but to reserve a certain small section for him. In that area, he used to sit and pray, and make sure his ṣalāh is done there. One day, his roommates went to the principal and said, “Principal, this Babaei guy is weird; he does this thing where he’s bowing and going down in prostration, and sometimes, he does it in the middle of the night! We don’t know if he’s fit to be a pilot.” The principal was a fair man and said that he would talk to him.

The next day, Babaei was called to the principal’s office. When he got there, it was ṣalāh time, and the principal was a little late, so Babaei found the *qiblah,* put some paper on the floor, and started praying. As he was praying, the principal came in. Imagine, he saw him doing exactly what his roommates had told him about!

As soon as Babaei finished, he got up right away and said, “Hello Principal, I’m so sorry to keep you waiting. You see, I’m a Muslim, and we believe that communication with God is very important. Muslims pray 5 times a day, and because it was time for prayer, I thought I would take a few minutes to pray on time while I was waiting.”

The principal was so impressed with how much Babaei respected his religion and prayer that he gave him a special recognition. When we do things for Allah, Allah takes care of us. He really guides us and helps us because He is Allah, and everything belongs to Him.

Ṣalāh is so special. There’s a beautiful ḥadīth from the Prophet (ṣ) that says “Salāh makes your sins disappear and washes them away.” Imagine a person that takes a bath in a river 5 times a day. Do you think he’ll ever be dirty? Of course not! The Prophet (ṣ) said that praying is like washing your sins 5 times a day.

He also said ṣalāh is like the light in your heart. When I become very good friends with Allah through ṣalāh, then I want to make choices that make Allah happy, and Allah will put in my heart the ability

to do what's right.

There's another beautiful ḥadīth that talks about how one day, the Prophet (ṣ) and his friends were sitting under a tree. The Prophet (ṣ) shook one of the branches, and some of the leaves fell off. The friends asked, "O Rasūlullāh, why did you do that?"

He answered, "I wanted to show you something. Just like these leaves fell from the tree, when you stand and pray ṣalāh, your sins will fall just as easily."

This is why we have to give great importance to ṣalāh. We have to be careful not to be someone who neglects it. In fact, we have lots of ḥadīth that show how upset the Prophet (ṣ) would get if someone did not pay attention to ṣalāh. The Prophet (ṣ) has said, "The people who do not give importance to prayer, how can they truly be my friends?"

Other ways to give importance to ṣalāh include making wuḍūʾ to clean both your body and soul. Also, when you pray, it's very good to recite the adhān and iqāmah. In fact, in your home, you should say the adhān loudly at the time of ṣalāh. The house that has the sound of adhān has many angels and blessings since everyone is being called to prayer in the house. Allah promises in so many ayāt of the Qurʾān that the one who gives ṣalāh importance will have many good things happen in their life.

We pray that Allah gives us all the strength and tawfīq to understand the importance of ṣalāh and to give it the attention it deserves. And we pray that he accepts our ṣalāh, and through it, helps us to make good choices and become closer to Him.

Muṣībah:

One of the very difficult moments of Karbala was when one of Imām Ḥusayn's (ʿa) sons, ʿAlī al-Akbar (ʿa), went into the battlefield. ʿAlī al-Akbar (ʿa) looked very similar to the Prophet (ṣ). When he would walk and talk, people would think he was the Prophet (ṣ). ʿAlī al-Akbar (ʿa) was very near and dear to Imām Ḥusayn (ʿa).

ʿAlī al-Akbar (ʿa) came to his father, Imām Ḥusayn (ʿa), and he asked for permission to go into the battlefield. Imām Ḥusayn (ʿa) immediately gave him permission. This was his son; this was his test. As he walked away to get on his horse and go, Imām Ḥusayn (ʿa) looked at ʿAlī al-Akbar (ʿa) with tearful eyes until he could see him no longer.

ʿAlī al-Akbar (ʿa) bravely rode into the battlefield on his horse. For a second, the enemies thought it was the Prophet (ṣ) coming towards them. Then, he cried out and announced himself, "I am the son of Ḥusayn (ʿa), the son of ʿAlī (ʿa)!"

He was strong and fought bravely. But of course, the enemies were large in number, and he was only one.

All of a sudden, Imām Ḥusayn (ʿā) heard a voice. The voice was his son calling his father. As Imām Ḥusayn (ʿa) ran toward ʿAlī al-Akbar (ʿa), the enemies cowardly ran away. They say that some of them laughed as they saw Imām Ḥusayn's (ʿa) pain. Imām Ḥusayn (ʿa) fell to the ground and put his cheek next to the cheek of his son. He said, "O my son, you have left your baba all by himself." According to the ḥadīth, it is said that the only time where Imām Ḥusayn's (ʿa) scream was heard, without control, in tears, and in cries, was when he was next to ʿAlī al-Akbar's (ʿa) body.

At this time, it is said that Imām Ḥusayn's (ʿa) pain was so great that Sayyidah Zaynab (ʿa) had to do something; it was as if his soul would leave his body. When Imām Ḥusayn (ʿa) saw Sayyidah Zaynab (ʿa), he got up. He knew he had a responsibility toward his sister. She came toward him and threw herself on ʿAlī al-Akbar (ʿa).

"Indeed you have rested, ʿAlī al-Akbar (ʿa), my dear, from this world and its sadness. Your father is left alone. O the love of my brother!" she said as she cried tears of sorrow.

Assalāmu ʿalayka yā Abā ʿAbdillāh!

Speech 7: Ziyārah

بِسمِ اللهِ الرَّحْمَنِ الرَّحِيم

وَالْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ وَالصَّلاةُ وَالسَّلامُ عَلى أَشْرَفِ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ اَبِي الْقَاسِمِ مُحَمَّد وَعَلى آلِهِ الطَّيِّبِينَ الطَّاهِرِينَ سِيَّمَا بَقِيَّةُ الله فِى الْاَرَضِين

In the Qurʾān, Allah says in Sūrah ash-Shūrā, Verse 23:

قُل لَّا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ

"Say, 'I do not ask you any reward for it except the love of [my] relatives.'" (42:23)

Prophet Muḥammad (ṣ) spent most of his life helping and serving everyone. For 23 years, he spent day and night spreading the message of Allah, despite facing many difficulties. He had food thrown at his face, unkind words spoken about him, and many other difficulties. However, he did all of this to provide us with the best religion in the world. He came and taught us the manners and ways of life that we need to go to Jannah, and he brought us light through the Qurʾān.

Now, this is a man who was so patient that his patience was unmatched by anyone else. Even Prophet Mūsā (ʿā) asked Allah for patience to deal with the evil rulings of the Pharaoh. However, the Prophet (ṣ) did not even have to ask for that, because his mission was so difficult that Allah automatically granted him this patience without him asking.

So the Prophet (ṣ) went through all these difficulties to deliver this message to us, but what did he ask for in return? According to the verse mentioned in the beginning, Allah told the Prophet (ṣ) to only ask us to love his blessed family, the Ahl al-Bayt (ʿa). The Prophet (ṣ) spread the message of Allah and guided us without any intention of receiving anything for himself; he only wanted for us to understand the importance of our Imāms, and to love and respect them. He wanted us to realize that they are guides for us. He didn't want us to just say that we love them; he wanted us to *show* them that we love them.

How can we show that we love the Ahl al-Bayt? We can show the Imāms that we love them through our actions. If we love the Ahl al-Bayt (ʿa), this should be clear in our actions. This means that our behavior and our akhlāq toward others should be the best, because we are following the good akhlāq taught to us by the Imāms (ʿa).

Now, the Imāms are not here with us today, but Imām aṣ-Ṣādiq (ʿa) has said that, "Anyone who comes to visit us (for ziyārah) after we have died, it is as if they have visited us while we are alive."

We are made up of a body and a soul. The body might die, but the soul lives on. Therefore, even though the Imāms are not physically here in front of us, they can still see what is happening around us! So that's why even when they are not here, we can still ask them to help us. We can still do our best to be like them!

There are so many ḥadīth that talk about the importance of ziyārah. The Prophet (ṣ) himself said that, "One visit to the Imāms is like one year of ʿibādah." Also, if a person does this before they die, and there is love in their hearts for their Imāms, they will surely go to Jannah.

Another ḥadīth states that, "Those with the most light around them on the day of judgement are

those who showed the most love for the Prophet (ṣ) and his family."

Visiting the Ahl al-Bayt (ʿa) is very important, to the extent that the Prophet (ṣ) himself has said, "Those who visit me for ziyārah, I, myself, will ask Allah to help them and get them into Jannah."

Now, ziyārah isn't just about visiting their graves; it requires us to show them love at all times. And this love is found in our actions; our love is fully shown when we act in the ways that they have taught us. A simple way of showing the Imāms love is by celebrating their wilādahs (birthdays), mourning on their shahādahs (death anniversaries), and holding majālis to show our love on their birthdays or deaths. Additionally, it is very important to go to the masjid on these days, in order for us to learn about them and pay our respects.

Although it is recommended to perform ziyārah of all the Imāms, the ḥadīth state that there is a special importance in going to the masjid or attending gatherings in honor of Imām Ḥusayn (ʿa) in the month of Muḥarram. This is because by showing our love and shedding tears for Imām Ḥusayn (ʿa), we slowly become closer to him and our actions can inshāʾAllāh change to bring him closer to us!

Imām ar-Riḍā (ʿa) has said that during the first 10 days of Muḥarram, his father, Imām al-Kāẓim (ʿa) would not be found smiling. It was as if a great sadness would overcome him, and on the 10th day, he would be recalling Imām Ḥusayn's (ʿa) shahādah.

To this day, people still recount the events of Karbala in their homes and at the masjid, and every year, more and more people do so. During the days of Arbaʿīn, 40 days after the death of Imām Ḥusayn (ʿa), almost 20-25 million people go on a three-day journey, walking from Najaf to Karbala, just to show their love and admiration for Imām Ḥusayn (ʿa).

One man narrates that one day he came across the sixth Imām, Imām aṣ-Ṣādiq (ʿa), who was in sajdah praying, "O Allah, if they have spent money to come to Karbala, give them money, or if they have had hardship, please give them ease; O Allah, if they have come to visit Imām Ḥusayn (ʿa), please give them anything they ask for."

When the Imām finished his duʿā, the man asked, "O my Imām, who were you praying for?" The Imām answered, "I am praying for those who are visiting the haram of Imām Ḥusayn (ʿa) in Karbala"

The man was astounded, and said, "O my Imām, you asked for so much thawāb for them?!"

The Imām looked at him and said, "Do you know that the angels in the heavens pray for those people who visit Imām Ḥusayn (ʿa)? Would you like to shake hands with an angel, whose nūr and light would become part of you?"

The man eagerly replied, "O yes, my Imām!"

The Imām then replied, "Then, perform the ziyārah of my grandfather Imām Ḥusayn (ʿa)."

Additionally, Imām ar-Riḍā (ʿa) has said, "Whoever visits the grave of Aba ʿAbdullah is like someone who has visited Allah. This is because Imām Ḥusayn (ʿa) died spreading the truth and teachings of Allah."

One day, the tenth Imam, Imām al-Hādī (ʿa) fell sick, so he sent people to Karbala to visit Imām Ḥusayn (ʿa). People were confused why the Imām was doing this, so they asked, "O Imām (ʿa), why

have you sent people to visit Imām Ḥusayn (ʿa) while you are an Imām?"

Imām al-Hādī (ʿa) responded, "This is because underneath the dome of Imām Ḥusayn (ʿa), any duʿā is accepted and by the special trip to Karbala, any sickness is healed (of course Allah knows what is best for us)!"

Allah has blessed us by giving us the love of Imām Ḥusayn (ʿa) in our hearts in this blessed month of Muḥarram. We are so blessed that we are sitting here tonight learning about Imām Ḥusayn (ʿa), Alḥamdulillāh! We also have to remember and pray for our parents, who have helped us grow this love that we have by bringing us to the masjid where we can love and cry for our beloved Imam and his family. This love for Imām Ḥusayn (ʿa) is special because it will help us learn how to make good choices and become closer to Allah. These tears will help us get closer to Allah and Imām Ḥusayn (ʿa) and give us the strength to make good choices — choices that will make Imām Ḥusayn (ʿa) proud, inshāʾAllāh!

Remember, our Imāms are very kind and generous; if we sit here and remember them, don't you think they will help us? They will put courage and love in our hearts; they will help us be kind to our parents, our friends, and our teachers. Their love will help us become close to Allah.

Muṣībah:

Qasim was the son of Imām Ḥasan (ʿa). Imām Ḥasan (ʿa) died when Qasim was only 2 or 3 years old, so Imām Ḥusayn (A) had raised Qasim and was like a father to him. On the day of ʿĀshūrāʾ, when Imām Ḥusayn's (ʿa) own son, ʿAlī Akbar, came and asked for permission to fight, Imām Ḥusayn (ʿa) gave it to him right away. But when Imām Ḥasan's (ʿa) son Qasim came, he could not bring himself to give permission to his 13 year old nephew to go into the battlefield. Qasim was an *amānah*, a trust from Imām Ḥasan (ʿa), who had told Imām Ḥusayn (ʿa) to take care of him.

He took Qasim into his arms and they started crying. Qasim took Imām Ḥusayn's (ʿa) hands and kissed them. He kissed his uncle's feet. He kept kissing and kissing so he could get permission to fight in Karbala. But how could Imām Ḥusayn (ʿa) give him permission to get killed? They hugged and cried so much that they almost became unconscious. Qasim insisted, but Imām Ḥusayn (ʿa) would not budge, so he went to his mother, Umm Farwa.

When he told his mother what was happening, Umm Farwa pulled out a letter and said, "O Qasim! Your father had kept this for such a day. Take this to your uncle and give it to him." In the letter, Imām Ḥasan (ʿa) had written to Imām Ḥusayn (ʿa), saying to allow his son to defend *Imāmah* and the Imām of the time, and fight bravely.

When Imām Ḥusayn (ʿa) saw his brother's letter, he kissed it and started crying. He asked Qasim what he thinks about *shahādah* – about dying in the path of Allah. Qasim answered, "It is sweeter than honey to me."

Finally, Imām Ḥusayn (ʿa) gave him permission. Qasim, this young boy, went bravely into war. He was so young that he wasn't able to find any clothes for war that would fit him. Instead, he wore big army clothes. It did not matter to Qasim. What mattered was that he loved his Imām and wanted to fight for the truth.

He started reciting a beautiful poem: "If you don't know me, I am the son of Ḥasan; I am the grandson of the Prophet of Allah. Do you know this is Imām Ḥusayn (ʿa) that you're treating like this

and that you have made like a prisoner?"

He fought bravely, but alas, he was a young boy and there were so many enemies surrounding him. He fell on the ground and called to his uncle, "O uncle!"

Imām Ḥusayn (ʿa) ran toward where Qasim was. He finally got rid of the enemies and went to Qasim. He stood next to his head. He said, "O the love of my brother! My dear brother's son! It is so hard for me that you called me, but I cannot do anything for you." He picked up Qasim and put him to his chest as the young brave soldier took his last breaths.

Assalāmu ʿalayka yā Abā ʿAbdillāh!

Speech 8: Sacrifice

بسم الله الرحمن الرحيم

وَالْحَمْدُ لِلّٰه ِرَبِّ الْعَالَمِينَ وَالصّلاةُ وَالسّلامُ عَلى أَشْرَفِ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ اَبِى الْقَاسِمِ مُحَمّد وَعَلى آلِهِ الطّيّبِينَ الطّاهِرِينَ سِيّمَا بَقِيّةُ الله فِى الْاَرَضِين

Allah has created us in communities. We have families, groups of friends, a community in the masjid, and a school. For most of our lives, we live or spend time with other people, and therefore, we have to live in a way that Allah would be pleased with. We must live according to the guidelines Allah has given us; after all, He created us and knows what's best for us.

One of the things we should pay attention to when we are living together is making sacrifices. What is sacrifice? It's how generous a person is with giving away what is theirs. When we give someone something generously without having expectations for getting something back in return and we do it purely to make Allah happy, this can be a type of sacrifice. The opposite of sacrificing is being stingy or cheap, and we have to be careful about being stingy. There is a ḥadīth that says that there is nothing in Jannah for someone who is stingy. Our Prophet (ṣ) and Imāms (ʿa) lived their lives with this characteristic of sacrificing.

But why is sacrifice important? Imām ʿAlī (ʿa) has said that the best of ʿibādah, or worship, is sacrifice. One of the best of good deeds is sacrificing for others. One ḥadīth even says that your akhlāq, or manners, cannot be complete until you sacrifice. Imām aṣ-Ṣādiq (ʿa) has said that a complete *muʾmin* (believer) is someone who does good for other people even when they are in trouble and difficulties. Now, remember, you have to be intelligent; you can't give everything you have before making sure you are doing okay. But we should still practice sacrificing, especially at school, at the masjid, and at home.

There are two different types of sacrifice: giving from what you have and giving your life. Let's look at the first type of sacrifice. Sometimes, we sacrifice something that belongs to us – it can be money, a position, or food. We do it not to make ourselves look good or for other people to think we're great people, but we do it to please Allah.

One day, Imām ʿAlī (ʿa) and his servant Qambar went to the bazār, and Imām ʿAlī (ʿa) bought 2 shirts. One was expensive and very beautiful, and the other was simpler. The Imām took the nicer shirt and gifted it to Qambar. Qambar said, "O my Imām, my khalifa! How can I take something nicer and you take the simple one? You're my king; you're my Imām!"

Imām ʿAlī (ʿa) smiled and said, "Qambar, you're a young boy; I want you to look nice and dress properly!"

What we give to others doesn't always have to be money. One day, the Prophet (ṣ) was in the desert, and he picked up two sticks that would make good canes to walk with. One was nicer and sturdier, much better than the other one. When the Prophet (ṣ) came back, he gave the nice one to one of his companions.

The companion said, “O Rasūlullāh, you take the nicer one and give me that one.”

The Prophet (ṣ) did not accept, showing his akhlāq of being giving. He kept the not-so-nice stick and gave the companion the better one.

Sometimes, we see people give food. Once, when Imām Ḥasan (ʿa) and Imām Ḥusayn (ʿa) were very young, they both fell sick. Imām ʿAlī (ʿa) and Sayyidah Fāṭimah (ʿa) made a promise that if they get better, they will fast for 3 days. So, when they got better, the whole family fasted.

On the day of their first fast, when they sat to break their fast, a poor man knocked on their door and asked for food. All of them, one by one, passed their bread to the beggar. There was no other food in the house, so all of them had water. They went to bed hungry, and fasted again the next day.

On the second day, as they were about to break the fast, an orphan knocked at their door and asked for food saying he was very hungry. Although they were themselves hungry for two days, they were happy to feed the boy for the pleasure of Allah. Everyone gave their bread to the orphan and again slept without any food.

On the third day, as they sat down to break their fast, a prisoner knocked at their door asking for something to eat. They again gave away all the bread to the prisoner and contented themselves only with water for the third day.

Allah was so happy with the Ahl al-Bayt that he revealed an āyah for them:

وَيُطْعِمُونَ الطَّعَامَ عَلَىٰ حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا ﴿٨﴾ إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّـهِ لَا نُرِيدُ مِنكُمْ جَزَاءً وَلَا شُكُورًا ﴿٩﴾

“For the love of Him, they feed the needy, the orphan and the prisoner, [saying,] ‘We feed you only for the sake of Allah. We desire no reward from you, nor thanks.’” (76:8-9)

They gave their food to a poor person, an orphan, and a prisoner, and they did so just to please Allah; they did not want anything in return.

As you can see, there are many things we can sacrifice for others; it doesn’t always have to be money. Maybe you’re in class and you see someone wants to sit at your desk; you can give it to them. Maybe you’re in line to buy a snack, and you see someone’s in a hurry, and you let them cut in front of you. Maybe you’re going on a trip, and you give the nicer seat in the car to your sibling. Maybe you share your toys and books with your friends. Even simple things like helping your teacher in class or your mom and dad at home count. These are all types of sacrifice.

Our Prophet (ṣ) and Ahl al-Bayt lived their lives with this beautiful trait of sacrifice. There are so many stories in their lives.

When the Prophet (ṣ) migrated from Mecca to Medina, a lot of people left Mecca in a hurry because the unbelievers were torturing them, and they couldn’t bring anything with them. So, what did the Prophet do? He took one person from Mecca and made them brothers with one of the people in Medina, called the Ansār. The people of Medina would take the people of Mecca into their homes and treat them like their brothers. Some of the people in Medina were so poor, yet they would still give whatever the Meccans needed because they knew that these people just sacrificed all they had for Islam by coming to Medina.

The second kind of sacrifice, as we have mentioned earlier, is giving your life. An example of this type of sacrifice is seen during the Prophet's (ṣ) journey to Medina. On the night where the Prophet (ṣ) was going to leave Mecca for Medina, all of the unbelievers had decided that one person from each tribe in Mecca, around 40 people, would come together and kill the Prophet (ṣ). They wanted to do this because if they all killed him, the family of the Prophet wouldn't be able to take revenge on all of them, since that would mean killing the whole city of Mecca!

At night time, these 40 people waited around the house of the Prophet (ṣ). Allah ordered the Prophet (ṣ) to leave that night, but he couldn't just leave his bed because the unbelievers would see that the bed was empty. So, he asked Imām ʿAlī (ʿa) if he would sleep in the bed. Imām ʿAlī (ʿa) only asked one question. He asked, "O Prophet of Allah (ṣ), if I do this, will your life be saved?" The Prophet (ṣ) said yes. Imām ʿAlī (ʿa) agreed to sleep in the Prophet's (ṣ) place, knowing that his life will be in danger.

By the power of Allah, the Prophet (ṣ) read the ayah:

وَجَعَلْنَا مِن بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ

"And We have put a barrier before them and a barrier behind them, then We have blind-folded them, so they do not see." (36:9)

Allah put a cover on the eyes of the unbelievers while the Prophet (ṣ) slipped away for Medina. That night, Imām ʿAlī (ʿa) had the blankets over his face, and he said he slept like a baby! In the middle of the night, the enemies came into the house and pulled off the blanket. They were about to strike, but they saw it was Imām ʿAlī (ʿa)! The unbelievers said, "Where is the Prophet (ṣ)?!" Imām ʿAlī (ʿa) said, "Did you give him to me that you're asking me where he is?" Even more angry, the unbelievers left. In this instance, Imām ʿAlī (ʿa) was very, very sacrificing. Protecting the Prophet (ṣ) and Islam was so much more important, and he was willing to give his life for that.

The best examples of sacrifice we can see are on the day of ʿĀshūrāʾ in Karbala. Imām Ḥusayn (ʿa) and his companions made the greatest sacrifice: they gave their lives to protect Islam. In fact, on the night of ʿĀshūrāʾ, Imām Ḥusayn (ʿa) turned out the lantern and told his followers that they can leave, and that on the Day of Judgement, no one will get upset with them.

"They want to kill me, not you," he told them.

One of the companions said, "O Ḥusayn (ʿa), if they killed us a thousand times and they chopped us up, we would still come back a thousand times to fight for you!" They were so sacrificing.

Muṣībah:

One of the men that was extremely sacrificing was Ḥaḍrat ʿAbbās (ʿa), Imām Ḥusayn's (ʿa) brother. He was the flagbearer, and he couldn't fight during the whole war because he had to hold the flag to show they hadn't been defeated. Everyone else went to fight, but Ḥaḍrat ʿAbbās (ʿa) didn't.

Finally, Sayyidah Sakina, Imām Ḥusayn's (ʿa) daughter, asked for water. Ḥaḍrat ʿAbbās (ʿa) turned to his brother and said, "O Imām, please give me permission to get water."

Imām Ḥusayn (ʿa) said, "Okay, but only to get water, and I am going to go with you." As they headed towards the river, they were each reading lines of poetry so the other could hear that the other brother is okay and alive. One would say, "I am the son of Haider al-Karraar," and the other would

say, “I am the son of Fāṭimah az-Zahrāʾ (ʿa).” So, they went into the battlefield, each of them reading one line of the poem.

Ḥaḍrat ʿAbbās (ʿa) broke through the enemies and got to the water. Remember, he hadn’t drunk water and was also very thirsty. He took some water in his bag and put some in his hands, and even though he could have drank it, he didn’t. He dropped the water and said, “No! How can I, when my brother, my Imām, is thirsty?!”

He headed back to the tents, but the enemies were cruel. They surrounded him and shot him with arrows. One of the three-headed arrows went into his eyes. But it didn’t matter, he held onto the water bag tightly. One of the enemies cut off his hand, but it didn’t matter, as long as the water was safe and went to the kids. He put the water bag in his other hand. But then, one of the enemies cut off his other hand. Still, it was okay; he clutched the water bag between his teeth. But then, all of his hope died when they shot an arrow in the water bag and all the water spilled out. Someone hit him and he fell on the ground.

He called out, “O my brother Ḥusayn, come!” This was the first time he called him brother; he would always call him Imām.

Imām Ḥusayn (ʿa) came charging. He put Ḥaḍrat ʿAbbās’s (ʿa) head on his lap; he wiped the blood from his eyes. Even at this moment on his deathbed, Ḥaḍrat ʿAbbās (ʿa) was so sacrificing. He said, “O Ḥusayn, who is going to take you in their lap when you fall from your horse? No one is left.”

Allah says in the Qurʾān that those people who sacrifice their lives for Allah – don’t think they are dead. No, they are alive with Allah.

Assalāmu ʿalayka yā Abā ʿAbdillāh!

Speech 9: Bravery

بسم الله الرحمن الرحيم

وَالْحَمْدُ لِلّٰه ِرَبِّ الْعَالَمِينَ وَالصّلاةُ وَالسّلامُ عَلى أَشْرَفِ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ اَبِى الْقَاسِمِ مُحَمّد وَعَلى آلِهِ الطّيّبِينَ الطّاهِرِينَ سِيّمَا بَقِيّةُ الله فِى الْاَرَضِين

Many times, when we think about bravery, we tend to think about fighting and winning. We think of such people who are heroes in the fictional sense, like Batman, Superman, and we also see bravery as heroes in war or people who conquer the war.

However, bravery means so much more than winning a physical battle! To be brave is to have the quality that allows you to do something that many would not normally be able to do.

Allah has created all humans with three powers within us:

1. **The power of intellect:** This helps us to make good decisions, such as whether we should pick this or that, say something or not. This gives us the ability to make a choice based on our intellect.
2. **The desire or power to want something**: this is the ability to push limits because we feel we must have something.
3. **The ability to feel anger:** we get frustrated because we don't get what we want, so we go through this stage of anger.

Being able to control one's desire and anger and letting the intellect be in charge is a type of bravery, maybe even the strongest type of bravery.

Now we have a new definition of bravery. It's not only fighting and winning that make someone brave. There are many different ways that we can be considered brave. We will discuss four different signs of a brave person, as told to us through ḥadīth.

1. The first sign of a brave person is that they tell the truth.

Many ḥadīth say that speaking the truth is a form of bravery. There are many examples in our history that show this kind of bravery. One such example is Imām ʿAlī (ʿa). When he was the khalīfah, he was very well loved, and everyone who knew him and knew of him loved and respected him. However, when he died, the evil khalīfah Muʿāwīyah used to teach the people that they should hate Imām ʿAlī (ʿa). He would call the Imām by bad names and even curse him.

Even Ibn Ziyād, Yazīd's governor in Kufa, tried to spread false rumors about Imām ʿAlī (ʿa) and say bad things; however, nobody would listen to or repeat any of the bad things that he was saying about the Imām. Everyone in Kufa knew of the kindness of Imām ʿAlī (ʿa). Stories of his goodness were very popular in Kufa.

For example, there was a poor man who was looking for something to eat, so he wandered into the masjid. There was an old man in the masjid who was about to eat, so he asked this man if he would like to join him.

However, the poor man noticed that the old man only had some hard bread and salt to eat, so he said no. He then walked outside and came upon two men, who happened to be Imām Ḥasan (ʿa) and Imām Ḥusayn (ʿa); he asked them if they had some food to spare, and they said yes.

They took the man to their home and gave him a wonderful meal. As the man finished up his meal, he asked Imām Ḥasan (ʿa) and Imām Ḥusayn (ʿa) if he could take some food for the old man in the masjid who only had hard bread and some salt to eat.

Imām Ḥasan (ʿa) and Imām Ḥusayn's (ʿa) eyes began to fill with tears as they explained to the man that the man in the masjid was their father, Imām ʿAlī (ʿa), the khalīfah. They told him that everything was owned by his father and he was the governor! The man couldn't believe it, so Imām Ḥasan (ʿa) and Imām Ḥusayn (ʿa) explained to the man how their father was kind and humble and did not eat fancy meals because he wanted to take care of all of the poor people.

Despite his kindness, though, Ibn Ziyād would still curse Imām ʿAlī (ʿa). If we see someone is being wronged, we have to stand up and do what is best. That is exactly what an old blind man named ʿAbdullah ibn Afīf did. After hearing all the bad words and false rumors Ibn Ziyād was spreading about Imām ʿAlī (ʿa), he stood up and told him, "You are lying! That is not who Imām ʿAlī (ʿa) was!"

Ibn Ziyād fired back and said, "I am going to kill you for what you said!"

ʿAbdullah ibn Afīf smiled widely and became very happy. He said, "Ever since I became blind, I never thought I would get the chance to become shahīd. But alḥamdulillāh, I get to die for a good cause!"

This is an example of bravery. By standing up and speaking the truth, ʿAbdullah ibn Afīf displayed one of the signs of bravery.

Even today, we hear people saying bad things about Muslims! This doesn't mean you need to fight these people, but it's a good chance for you to clear up their misconceptions and help them understand how kind and wonderful Muslims really are.

You can do this in many ways — like writing stories and poems — to show people how wonderful our religion is! If we want to learn bravery from Imām Ḥusayn (ʿa), we have to understand that it's not just fighting physically; it's standing up for the truth! We have to show others that our religion is a religion of truth from Allah!

2. The second sign of a brave person is that they are strong and are able to make good choices, even when they are tempted by bad things.

All of us know what it feels like when we hear those little voices in our heads. One side is saying to do something bad and the other is saying not to. According to our ḥadīth, brave people are those who can listen to the good voice. This voice is actually a special guide Allah has put in all of us. When we listen to this guide, it becomes stronger, but when we don't listen to it, it gets weaker. Doing different kinds of good actions like helping our parents, offering ṣalāh, and cleaning the masjid also help this guide become stronger.

Let me give you an example. Sometimes, when we are having fun with our friends, someone might suggest to do something that sounds fun, but we know is not good. There are many examples, such as playing a joke on someone, going to a place in the masjid where you are not allowed, or not listening to your parents or adults. In this situation, a brave person is someone who can say no to the bad

choice and pick the good choice.

For example, maybe you are at school and you have good friends. However, one day, they decide to do something ḥarām like listen to ḥarām music, say bad words, or eat something that is not ḥalāl. At this point, ask yourself, are you brave? Are you willing to listen to Allah? Can you stand strong and say no? If you are able to say no, then know that you are being extremely brave.

On the day of ʿĀshūrāʾ, one of the enemies who was related to Ḥaḍrat ʿAbbās (ʿa) said to him, "Why don't you leave Imām Ḥusayn's (ʿa) army and we will make sure to protect you!" Ḥaḍrat ʿAbbās (ʿa) was very upset when he heard this! He knew the best choice was to be on the side of truth and his Imām, so he was brave and made the right decision.

3. The third sign of a brave person is that they speak nicely, even when angry.

When a person becomes angry, it is very difficult for them to control their tongue. However, a truly brave person is someone who can control their actions and words even when they are very angry.

Now, this one is especially hard for some of us, because when we get mad, we sometimes have a hard time thinking straight. It is very difficult for us to think about the situation and look past what made us angry. Someone who is brave, though, is able to use their emotions to help the other person, and at the same time they are helping themselves, by using their bravery to stay away from haram acts.

We have to always remember that the tests given to us are meant to help us improve ourselves and become brave like Imām Ḥusayn (ʿa)!

4. The fourth trait of a brave person is that they act fairly when given power and responsibility.

Someone who is a truly brave person always acts fairly, even when they are given power. You see, sometimes, we might be chosen to be in charge of something, like the class helper or the captain of a team in PE. Or maybe you are just older than the other kids you hang out with. Whatever the case, our ḥadīth and teachings from the beloved Ahl al-Bayt tell us that someone who is brave acts fairly when they are in charge. So, when you are a helper, you should help everyone as much as you can and not give special permission to people. Or when you are team captain, you should not only choose your friends and leave out certain people. Or if you are older, you should not order and boss people around. Sometimes, this can turn into bullying, and we all know bullying is not okay.

Now we can see that being brave is so much more than just being tough and fighting a war. Bravery is a quality that we have to strengthen in ourselves with good choices. We always think of fighting when we think of bravery, but Islam teaches us that many times, bravery means not doing something bad, not saying something unkind, not using our power unfairly, and not listening to the voice that tells us to make bad choices. Sometimes, it's standing up and speaking the truth. So, bravery is much more than just fighting. Imām Ḥusayn (ʿa) and his army showed us all types of bravery, not just fighting, but every example that was mentioned in this speech.

We pray that Allah gives us the strength and tawfīq to become truly brave people — those who make Allah happy — and that we can use this bravery to help our beloved Imām Mahdī (ʿaj) spread the truth and justice.

Muṣībah:

Let us take ourselves back in time to the plains of Karbala.

It is the night of ʿĀshūrāʾ. Sayyidah Zaynab paces around the camp. Who knows what is going on in the heart of this great lady? Some say that Sayyidah Zaynab herself started checking up on the tents in the middle of the night. First, she went to the companions' tents, listening to the words of Zubayr, Burayr, Muslim ibn Awsaja, and Habīb. They were telling Imām Ḥusayn (ʿa) that they would never leave his side!

Then, she went to the tent of her family, Banī Hashim. She saw that everyone had gathered around Hadhrat Abbas, all of them talking about how they would bravely defend their IImām Ḥusayn (ʿa) tomorrow. Zaynab felt a little peace in her heart.

But this is Zaynab, the dear sister of Imām Ḥusayn (ʿa) who had never been apart from her dear Imam and brother.

The next day, Sayyidah Zaynab watches as the companions and then family members go out to the battlefield, one by one, giving their lives for their Imam. Alas, Imām Ḥusayn (ʿa) is on his own

Imām Ḥusayn (ʿa) started preparing himself for the last goodbyes. He came to the tents and everyone started crying. Imam Hussain (A) calmly said to his family, "Trust in Allah; do not cry; you must be patient."

It was time for battle. Imām Ḥusayn (ʿa) charged into the battlefield like a brave warrior. He fought bravely, even though he had not drank water for days. But there are so many enemies. It is written that he had as many as 72 to 4,000 wounds. He rests for a moment, and Harmala (LA) takes a poisoned arrow and aims it at the Imam (A).

Imām Ḥusayn (ʿa) falls off the horse and Sayyidah Zaynab cries out, "Are you Muslims?! You behave like this!"

After a while, someone finally tried to bring water to Imām Ḥusayn (ʿa), but it was too late. Imām Ḥusayn (ʿa) had left this world, reciting duʿā. He said, "O Allah I am happy with whatever you want for me."

Assalāmu ʿalayka yā Abā ʿAbdillāh!

Speech 10: Good Choices

بسم الله الرحمن الرحيم

وَالْحَمْدُ لِلّٰه ِرَبِّ الْعَالَمِينَ وَالصّلاةُ وَالسّلامُ عَلى أَشْرَفِ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ اَبِى الْقَاسِمِ مُحَمّد وَعَلى آلِهِ الطّيّبِينَ الطّاهِرِينَ سِيّمَا بَقِيّةُ الله فِى الْاَرَضِين

There are many ḥadīth and āyāt of the Qurʾān that remind us that Allah has created us to make good choices in this world, so that we can get to the highest level of Jannah. Just like if we have to take a test, we should study hard and not waste time. That way we can get a good grade, and get into a good college. It's the same with this dunya, this earth; we need to make good choices so that we can get to the highest level of Jannah and become people that are close to Allah, inshāʾAllāh.

One of the things we should be aware of is how to make ourselves stronger so that we can make good choices and not make bad choices. Sometimes, we have to pick between two choices, and in our heart we know one is good and the other is bad, but it is still hard to choose. We always have to choose that choice that will make us closer to Allah and give us reward, but it's not always easy.

It becomes easy when we make ourselves stronger. The best way is to do good deeds, such as praying ṣalāh, being good to your parents, attending majālis, thinking, being kind, being nice to others, reading Qurʾān, reciting ṣalawāt, and cleaning the masjid. Doing these good deeds can help by increasing our tawfīq and make our will power stronger to make good choices.

Everyday, we are faced with choices: should I play video games or should I pray right now? Should I help my mom clean the table or should I just lie on the couch? All of these are when we have to make choices. We have to make lots of choices every day, and one of the ways we can make ourselves stronger to make good choices is by doing these good deeds.

The second way to make ourselves stronger is by staying away from that which makes you weaker. One of these things that keeps us away from good things is Shayṭān. There's a beautiful ayah in Sūrah Nahl where Allah says:

إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ آمَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ

"Shayṭān can not misguide those who have faith and trust in Allah." (16:99)

So, we have to make our belief stronger, since this will make Shayṭān weaker, and this can only happen when we do good deeds.

Did you know there are 6 things that will make Shayṭān weaker and us stronger?

One day, the Prophet (ṣ) saw Shayṭān. He was looking very weak, old, and sick. The Prophet asked him, "What happened to you that made you so weak like this?"

Shayṭān replied, "It's because of your followers!"

The Prophet said, "What about my followers? What did they do?"

Shayṭān said, "There are 6 things that whenever your followers do, I become weak and I cannot make them choose bad choices:"

1. When they begin any action, they say Bismillāhir Raḥmānir Raḥīm.
2. When they meet, they greet each other by saying Salaamun Alaikum.
3. When they first see each other, they shake hands.
4. Whenever they plan to do something, they say inshāʾAllāh.
5. They always ask each other for forgiveness.
6. Whenever they hear your name, they recite a ṣalawāt and send blessings upon you.

The first thing that makes Shayṭān so weak is that whenever the believers want to start something, they say "Bismillāhir Raḥmānir Raḥīm." This is very important to say. When we say bismillāh, whose help are we getting? We're getting Allah's help! And when we have Allah's help, of course Allah will help us. So, if we want to do anything – reading, homework, eating, drinking, or anything – we always need to remember to say bismillāh.

The second thing is when Muslims see each other, they say salām to each other. Saying salām is very important. Saying hi or hello is okay, but they don't have something special that salām does. Salām is one of Allah's names. When we say salām, we're saying "peace." We're saying the other person will be at peace. Salām has these benefits, but hi and hello don't.

The person who says salām gets 69 benefits, but the person who replies only gets one. That's how important salām is. The Prophet (ṣ) always used to say salām to everyone. Every time he used to walk by, children used to run to him and hug him and learn from him. But, the Prophet (ṣ) always said salām first. One day, the kids decided they were going to hide from the Prophet (ṣ), and when he walked by, they would jump out and say salām to him first. As they were walking over there, Allah gave the Prophet (ṣ) the knowledge that the kids were hiding. So, when he walked by, he said, "Salāmun ʿalaykum, kids behind the wall!" The kids were so shocked and said, "Aww, we wanted to say salām first!" They came out and ran and gave the Prophet (ṣ) hugs, but they understood that when they go back home or when they see their friends, they should say salām first because it was very important to the Prophet (ṣ).

The third thing is that when they meet each other, they shake hands. Shaking hands is a way of making us stronger brothers and sisters. Of course, brothers can shake the brothers' hands, and sisters can shake the sisters' hands. This way, we can become stronger Muslims that always help each other, and we show each other that we love each other this way.

The fourth one is that whenever the believers want to do something, they say inshāʾAllāh – if Allah wants. Whatever Allah knows is best, inshāʾAllāh that will happen. So, if they're going to school or on a trip, they say, "We're going to go camping, inshāʾAllāh." "I'm going to go to school tomorrow, inshāʾAllāh." "I'm going on a trip, inshāʾAllāh." Because they always trust Allah and because they know Allah knows what's best for them, they say they will do something if Allah thinks it's best.

The fifth one is istighfār; they always ask for forgiveness. If a believer makes a mistake, they go back to Allah and say, "Allah, I'm sorry. Please help me be better and not make this mistake again." Whenever they say "astaghfirullāh," Shayṭān says, "O no, they are destroying all my hard work!" And he gets very, very weak. So remember, even if sometimes we make a bad choice, Allah is waiting for us to ask for forgiveness. In fact, Allah tells the angels not to write down our bad deeds just yet

because maybe we'll say sorry. But when it comes to good things, Allah says write it down right away even if we haven't done it and thought about doing it. You see what a kind Allah we have!

The last thing that weakens Shayṭān from hurting us is saying ṣalawāt. Ṣalawāt is so important because all of the good things we learn are through the Prophet (ṣ) and Imāms (ʿa). If Imām Ḥusayn (ʿa) didn't go to Karbala and go through such a hard time, how would we know how to make good choices? In fact, let me tell you a beautiful story.

When the Prophet (ṣ) went up to Jannah and through the seven heavens, Angel Jabrāʾīl took him on a beautiful creature that looked like a horse, called Burāq. They went up to one of the heavens, and the Prophet (ṣ) saw a very strange angel. This angel was strange because it had so many hands, and from every hand, it had so many fingers, and it just kept counting and counting and counting on each finger. It could count better than any supercomputer you could have! The Prophet (S) asked Jabrāʾīl, "What is this angel's job? What is it counting?"

The angel said, "I am responsible for counting all the raindrops in the world. I know every single raindrop that fell on this earth. I can tell you where it fell, when it fell – I can tell you all about it!" Imagine how many raindrops come when we have a storm!

The Prophet (ṣ) was very impressed. Then, he asked him a very good question, "O Angel, is there something that you can't count?"

The angel said, "Actually, there is one thing."

"Really? What's that?"

"When a group of people get together and send a ṣalawāt, I can't count how many rewards they get!" Send a ṣalawāt!

So, these are the 6 things that make Shayṭān weak. Let's review: first, we should say bismillāh before starting anything. Next, we must say salām. We should shake hands, especially at the masjid. Fourth, we should say inshāʾAllāh whenever we make a plan. Fifth, we should ask Allah for forgiveness when we make a mistake. And finally, we should send lots of ṣalawāt!

Shayṭān gets so happy when we waste time because when we waste time, we're not using it to do good deeds. So, let's make ourselves stronger by taking advantage of these 6 deeds. In order to make our souls stronger, we need to do exercises for our souls, and that exercise is these good deeds.

Let us pray that Allah gives us all the tawfīq to do these six good deeds, and even more good deeds, inshāʾAllāh, so that we can make our souls stronger and Shayṭān weaker.

Muṣībah:

On the eve of Shām-i Gharībān, the enemies attacked the camp of Imām Ḥusayn (ʿa). The women and children were already grieving and crying for their loved ones, but on top of that, Yazīd's army began attacking them. They set the tents on fire and began stealing all their valuables.

An Arab man narrates a very sad story. It was now later in the evening. The tents were burning and

children were crying.

In the middle of the desert, there was a little girl who looked very sad. He says, “I approached her and she got very scared. She thought I was going to hurt or bother her.

I said to her, ‘No dear child, I am also a father and have a young daughter as well. I’m not going to hurt you.’

The little girl said to me, ‘I have one request.’

I asked, ‘What is it dear girl?’

She said, ‘I want to ask you something, but I’m scared.’

I said ‘Don’t be afraid; tell me what you want.’

She said, ‘I haven’t had water for many days and I am very thirsty.’

My heart broke and I said, ‘Yes, wait here. I will bring you some water.’ I brought her some water. But instead of drinking the water, she began walking somewhere.

I asked her ‘Where are you going?’

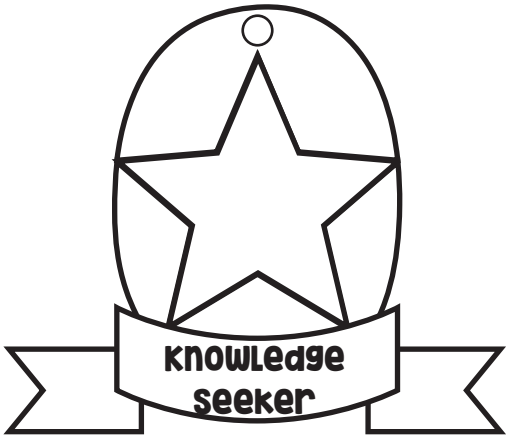
She said, ‘Can you tell me where the fight took place? I heard that my father died thirsty, and he was much more thirstier than I am. I want to give my Baba some water.’

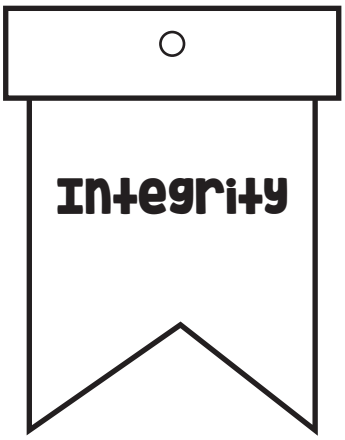
Assalāmu ʿalayka yā Abā ʿAbdillāh!

Season 4 Specials

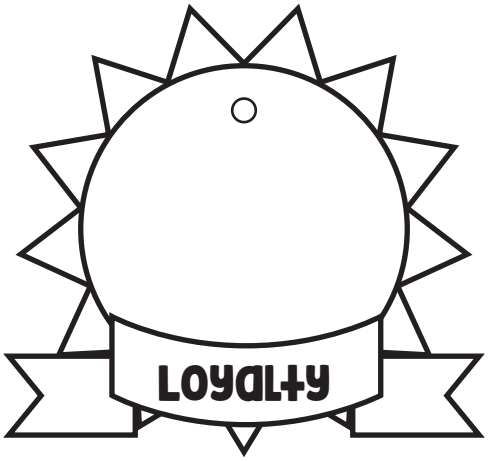
The Wondertime Badges

In this booklet there will be badges that you can collect when you complete a project. You can color, cut and string them to turn into a necklace or wear it on a sash.





The Wondertime Badges



Salam on Imām Ḥusayn (ʿa)

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلسَّلَامُ عَلَيْكَ يَا اَبَا عَبْدِ اللهِ وَ عَلَى الْاَرْوَاحِ الَّتِيْ حَلَّتْ بِفِنَآئِكَ

عَلَيْكَ مِنِّيْ سَلَامُ اللهِ اَبَدًا مَا بَقِيْتُ وَ بَقِيَ اللَّيْلُ وَ النَّهَارُ

وَ لَا جَعَلَهُ اللهُ اٰخِرَ الْعَهْدِ مِنِّيْ لِزِيَارَتِكُمْ

اَلسَّلَامُ عَلَى الْحُسَيْنِ وَ عَلٰى عَلِيِّ بْنِ الْحُسَيْنِ

وَ عَلٰى اَوْلَادِ الْحُسَيْنِ وَ عَلٰى اَصْحَابِ الْحُسَيْنِ

Peace be upon you, O Abā ʿAbdillāh, and upon those who gathered by your side
May the peace of Allah be upon you from me for as long as I exist and as long as day and night exist.
May Allah not make this my last visit to you all.
Peace be upon al-Ḥusayn,
and upon ʿAlī the son of Ḥusayn,
and upon the sons of Ḥusayn,
and upon the friends of Ḥusayn.

The Wondertime Show Season 4 Young Scholar

CERTIFICATE OF COMPLETION

Labayk Ya Husayn!

We honor and thank you for participating in The Wondertime Show with Ms. Nazeera and Amir.
With best wishes and congratulations,

Ms. Nazeera

Amir

Moulana Nabi R. Mir (Abidi)

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